Date Due

PRINTED IN U. S. A. CAT. NO. 23233

THE PASTORAL EPISTLES OF ST PAUL:

WITH A CRITICAL AND GRAMMATICAL COMMENTARY, AND A REVISED TRANSLATION,

BY

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THE FIFTH EDITION, CORRECTED.

LONDON:
LONGMANS, GREEN & CO.
1883

Cambridge:
PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.

PREFACE TO THE THIRD EDITION.

THE present edition has been carefully revised in all parts, and especially in the Notes to the Translation. In this latter portion the citations of the older English Versions have been verified, and in many cases rearranged[1]; the whole, in short, has been brought up to the exact standard which will be in future adopted throughout my Commentary on St Paul's Epistles. Some difficulty has been experienced in deciding between various editions, but it is believed that those now definitely selected have the best claim to the names they bear. I may mention that the Wiclifite Version made use of in this edition is the earlier, and that the Genevan Version is taken from the edition of 1560: see Preface to the *Ephesians*. For the general revision of the work and the verification of the Notes to the Translation I am indebted to my friend and chaplain, the Rev. H. Bothamley, of Lyde House, Bath.

GLOUCESTER,
Aug. 1864.

[1] In the present (the 5th) edition, citations have been added to this portion of the work from the Revised Version of 1881.

PREFACE TO THE SECOND EDITION.

THE second edition of the Epistles contained in this volume has been thus long delayed, that it might not appear before the reader till the interpretations advanced in the first edition had been fully and maturely considered with reference to the opinions of more recent interpreters.

The result of the revision is but a *very* slight amount of change in the interpretations formerly proposed, and, it may not perhaps be improper to add, an increasing confidence in a system of interpretation which has thus apparently stood the test of the rigorous and lengthened reconsideration to which its details have been subjected in the preparation of this edition. Though but little substantial change has been made, it will still be found that improvements and slight additions appear on nearly every page, and that the edition has some claim to be entitled revised and enlarged. I may briefly specify that the references to ancient Versions are increased, that the grammatical notices[1] are occasionally expanded, and that the references, especially to Scripture, have been nearly all verified anew.

For further details and comments I may now refer to the Preface to the first edition of this Commentary, and to the Preface to the second edition of the Commentary on the *Ephesians*, where the general standard which I have latterly attempted to reach is more fully stated. To this standard each succeeding volume has naturally tended to approach somewhat more nearly than that which preceded it. What

[1] I may here remark that all the references to Winer's *Grammar* have been altered and conformed to the lamented author's 6th and last edition.

was once almost purely critical and grammatical has now confessedly become also exegetical; yet still to no further extent than to enable the student to grasp the general connexion of the holy and inspired Original, as well as to understand the force of isolated words and expressions.

May God's blessing go with this volume, and mercifully enable it in these our days of doubt and trial to minister to the Truth as it is in His Blessed Son, and, in its humble measure and degree, to set forth the blessed teachings and warnings and consolations of the inspired and saving Words of Life.

CAMBRIDGE,
May, 1861.

PREFACE TO THE FIRST EDITION.

THE following Commentary is substantially the same, both in principles and execution, as those on the *Galatians* and *Ephesians*. I have however earnestly striven, on the one hand, to introduce improvements, and, on the other, to amend defects of which time, experience, and above all, the kind criticism of friends, have not failed to convince me.

I will briefly notice both.

In the first place the reader will find the substance of the grammatical references more fully stated in the notes, while at the same time care has been taken to modify and repress the use of technical terms, as far as is consistent with the nature of the Commentary. I confess I cannot yet persuade myself that the use of technical terms in grammar, independently of subserving to brevity, does not also tend to accuracy and perspicuity; still so many objections have been urged by judicious advisers, that I have not failed to give them my most respectful attention. This modification however has been introduced with great caution; for the exclusion of all technical terms would not only be wholly inconsistent with the *lex operis*, but would be certain to lead the way to a rambling inexactitude, which in Grammar, as in all other sciences, can never be too scrupulously avoided.

I have also endeavoured, as far as possible, to embody in the notes the sentiments and opinions of the dogmatical writers, more especially those of the great English Divines to whom I have been able to refer. Yet here again this has been subordinated to the peculiar nature of the Commentary, which, to be true to its title, must mainly occupy itself with what is critical and grammatical, and must in other subjects confine itself to references and allusions. Still, as in the preface to the *Ephesians*, so here again, let me earnestly entreat my less mature readers not to regard as the mere bibliographical embroidery of a dull page the references to our English Divines. They have all been collected with much care; they are nearly in every case the aggregations of honest individual labour, and if they prove to the student half as beneficial and instructive as they have been to the collector,

they will not have been adduced in vain. Let us never forget that there is such a thing as the *analogy of Scripture;* that it is one thing generally to unfold the meaning of an individual passage, and another to do so consistently with the general principles and teaching of Scripture. The first may often be done with plausible success by means of acuteness, observation, and happy intuitions; the second, independently of higher aids, can only be done by some knowledge of dogmatical theology, and some acquaintance with those masterpieces of sacred learning which were the glory of the seventeenth century. On verifying these references, the allusion to the individual passage of Scripture will perhaps sometimes be found brief and transient, but there will ever be found in the treatise itself, in the mode that the subject is handled, in the learning with which it is adorned, theology of the noblest development, and not unfrequently, spiritual discernment of the very highest strain.

With many deductions, the same observations may apply to the dogmatical treatises of foreign writers referred to in the notes. Several recent works on Christian doctrine as enunciated by the Sacred writers, whether regarded individually or collectively, appear to deserve both recognition and consideration. I would here specify the dogmatical works of Ebrard and Martensen, the *Pflanzung und Leitung* of Neander, and the *Théologie Chrétienne* of Reuss, a work of no mean character or pretensions. By the aid of these references, I do venture to think that the student may acquire vast stores both of historical and dogmatical theology, and I dwell especially upon this portion of the Commentary, lest the necessarily frigid tone of the critical or grammatical discussions should lead any one to think that I am indifferent to what is infinitely higher and nobler. To expound the life-giving Word coldly and bleakly, without supplying some hints of its eternal consolations, without pointing to some of its transcendent perfections, its inviolable truths, and its inscrutable mysteries,—thus to wander with closed eyes through the paradise of God, is to forget the expositor's highest duty, and to leave undone the noblest and most sanctifying work to which human learning could presume to address itself.

Among semi-dogmatical treatises, I would earnestly commend to the attention of grave thinkers the recent contributions to Biblical Psychology which are occasionally alluded to in the notes (comp. 1 *Tim.* iii. 16). Without needlessly entrammelling ourselves with arbitrary systems, without yielding too prone an assent to quasi-philosophical theories

in a subject that involves much that is equivocal or indemonstrable, it seems still our duty to endeavour to grasp the general principles of psychology which appear to have been recognised by the Sacred writers, and to realize the aspects under which they viewed the parts and portions of our composite nature. No thoughtful man, after reading Philo, and observing how deeply psychological speculations, sufficiently consistent and harmonious, give their tinge to his writings, could hesitate to believe that a contemporary, at least as well educated as the Jew of Alexandria, elevated by a higher consciousness, and illumined by a truer knowledge, both thought and wrote on fixed principles, and used language that is no less divinely inspired than humanly consistent and intelligible. It is but a false or otiose criticism that would persuade us that the terms by which St Paul designated the different portions of our immaterial nature were vague, uncertain, and interchangeable: it is indeed an idle assertion that Biblical Psychology can be safely disregarded by a thoughtful expositor.

A slight addition has been made to the purely critical notices. As in the former commentaries, the Text is that of Tischendorf, changed only where the editor did not appear to have made a sound decision. These changes, as before, are noted immediately under the text. In addition to this however, in the present case, brief remarks are incorporated in the notes, apprizing the reader of any variations in the leading critical editions which may seem to deserve his attention. An elementary knowledge of Sacred Criticism can never be dispensed with, and it is my earnest hope that the introduction of criticism into the body of the notes may be a humble means of presenting this subject to the student in a form somewhat less repulsive and forbidding than that of the mere critical annotation. Separate notes of this kind are, I fear, especially in the case of younger men, systematically disregarded: when however thus incorporated with grammatical and philological notices, when thus giving and receiving illustration from the context with which they are surrounded, it is my hope that I may decoy the reader into spending some thoughts on what seem to be, and what seem not to be, the words of Inspiration, on what may fairly claim to be the true accents of the Eternal Spirit, and what are, only too probably, the mere glosses, the figments, the errors, or the perversions of man.

Possibly a more interesting addition will be found in the citations of authorities. I have at last been enabled to carry out, though to a very limited extent, the long cherished wish

of using some of the best versions of antiquity for *exegetical* purposes. Hitherto, though I have long and deeply felt their importance, I have been unable to use any except the Vulgate and the Old Latin. I have now however acquired such a rudimentary knowledge of Syriac, and in a less degree of Gothic, as to be able to state some of the interpretations which those very ancient and venerable versions present. The Latin, the Syriac, and the Gothic, have been somewhat carefully compared throughout these Epistles. I know that my deficiency in the two latter languages will be plainly apparent, and I seek in no way to disguise it: this only I may be permitted to say in justice to myself, that the Latin interpretations annexed to the words are not borrowed from current translations, but are fairly derived from the best glossaries and lexicons to which I have had access. Mistakes I know there must be, but at any rate these mistakes are my own. These it is perhaps nearly impossible for a novice to hope to escape; as in both the Syriac and Gothic, but more especially the former, the lexicographical aids are not at present of a character that can be fully relied on. And it is here that in the application of Ancient Versions the greatest caution is required. It is idle and profitless to adduce the interpretation of a Version, especially in single words, unless the usual and current meaning of those words is more restricted or defined than in the original. Half the mistakes that have occurred in the use of the Peshito,—mistakes from which the pages of scholars like De Wette are not wholly free,—are referable to this head. It is often perfectly apparent that the partial interpretation supplied by the Latin translation appended to the Version, has caused the Version itself to be cited as supporting some restricted gloss of the original Greek words, while in reality the words both in the original and in the Version are of equal latitude, and perhaps both equally indeterminate.

This error I have especially endeavoured to avoid; but that I have always succeeded is far more than I dare hope.

In thus breaking ground in the Ancient Versions, I would here very earnestly invite fellow-labourers into the same field. It is not easy to imagine a greater service than might be rendered to Scriptural exegesis if *scholars* would devote themselves to the hearty study of one or more of these Versions. I dwell upon the term *scholars,* for it would be perhaps almost worse than useless to accept illustrations from a Version, unless they were also associated with a sound and accurate knowledge of the original Greek. This applies especially to the Syriac; and the remark is of some moment: for it

is now a common opinion among many Oriental scholars, that the language of the New Testament is yet to receive, in a mere grammatical point of view, its most complete illustration from Syriac. That there are some points of similarity, no student in both languages could fail to observe; but it may be seriously doubted whether nine-tenths of the suspected Syriasms of the N.T. are not solely referable to the changing and deteriorated constructions of later Greek. To accumulate Syriac illustrations, which may only serve to obscure or supersede our accurate study of later Greek, is a very doubtful, and perhaps profitless application of labour.

Under these, and perhaps a few other limitations, the study of the ancient Vv. for *exegetical* purposes may be very earnestly recommended. The amount of labour will not be very formidable, and in some cases we have fair, if not good, literary appliances. There seems good reason for not going beyond the Syriac, the Old Latin, the Vulgate, the Gothic, the Coptic, and the Ethiopic. The remaining Vv. are of doubtful value. The Armenian, though so much extolled, is said to have undergone no less serious than unsatisfactory alterations. The Arabic Versions are of very mixed origin; the Slavonic is late; the Georgian has been but little used, and is deemed to be of no great value; the Persian and Anglo-Saxon, as far as they extend, are not free from suspicion of dependence, the one on the Syriac, the other on the Vulgate. For the present, at any rate, the Syriac, Old Latin, Vulgate, Gothic, Coptic, and Ethiopic are all that need demand attention. Most of these are rendered perfectly accessible by the labours of recent scholars. The Syriac has been often reprinted; grammars in that language are common enough, but the Lexicons are but few and unsatisfactory[1]. The Old Latin I fear is only accessible by means of the large work of Sabatier, or Tischendorf's expensive edition of the Codex Claromontanus.

The Gothic, independently of not being at all difficult to the German or Anglo-Saxon scholar, has been admirably edited. In addition to the very valuable edition of De Gabelentz and Loebe, and the cheap Latin translation of that work in Migne's Patrologia, there is the available edition of Massmann, to which, as in the case of the larger work of De Gabelentz and Loebe, a grammar and perhaps glossary is to be added. In addition to the Lexicon attached to De Gabelentz and Loebe's edition, we have also the *Glossary* of Schulze (Magdeb. 1848), both, as far as my very limited ex-

[1] It is said that Professor Bernstein has for some time been engaged in the preparation of a new Syriac Lexicon, but I cannot find out that it has yet appeared.

perience extends, works constructed on sound principles of philology. In the Coptic there is a cheap and portable edition of the Epistles by Bötticher; and with the *Grammar* by Tattam, and the *Lexicon* by the same author, or the *Glossary* by Peyron, it is not very probable that the student will encounter much difficulty. Of the Ethiopic, there is an early but not very satisfactory edition in Walton's *Polyglott*, the Latin translation of which has been re-edited by Bode. The original Version has been recently edited by Mr Platt with great care, but unfortunately without any preliminary specification of the manuscripts that formed the basis of the work. An Ethiopic grammar is announced by Dillmann, but I should fear that there is no better lexicon than that of Castell[1]. The study of this language will be perhaps somewhat advanced by a forthcoming tetraglott edition of *Jonah* (Williams and Norgate), which is to include the Ethiopic, and to have glossaries attached.

I sincerely trust that these brief notices may tempt some of our Biblical scholars to enter upon this important and edifying field of labour.

The notes to the *Translation* will be found a little more full (see Introductory Notice), and, as the subject of a Revised Translation is now occupying considerable attention, a little more explicit on the subject of different renderings and the details of translation generally. With regard to this very important subject, the revision of our Authorized Version, I would fain here make a few observations, as I am particularly anxious that my humble efforts in this direction should not be misinterpreted or misunderstood.

What is the present state of feeling with regard to a revision of our present Version? It seems clear that there are now *three* parties among us. The first, those who either from what seem seriously mistaken views of a translation of the Holy Scripture, or from sectarian prejudice, are agitating for a *new* Translation. The second, those who are desirous for a revision of the existing Version, but who somewhat differ in respect of the proposed alterations and the principles on which they are to be introduced. The third, those who from fear of unsettling the religious belief of weaker brethren are opposed to alterations of *any* kind; positive and demonstrable error in the representation of the words of Inspiration being in their judgment less pernicious than change. Of these three parties the first is far the smallest in point of

[1] See however preface to the *Commentary on the Philippians*, &c. p. vii. [The grammar of Dillmann, and the edition of *Jonah* above referred to, have now been for some time in the hands of students. 1864.]

numbers, but the most persistent in activities; the second class is daily increasing, yet at present greatly inferior both in numbers and influence to the third.

Which of these three parties will prevail? We may fervently trust not the first. Independently of the extreme danger of unsettling the cherished convictions of thousands, of changing language that has spoken to doubting or suffering hearts with accents that have been to them like the voice of God Himself,—independently of reversing a traditional principle of revision that has gained strength and reception since the days of Tyndale,—independently of sowing a strife in the Church of which our children and children's children may reap the bitter fruits,—independently of all these momentous considerations, have we any good reason for thinking that in a mere literary point of view it would be likely to be an improvement on the Old Translation? The almost pitiable attempts under the name of New Translations that have appeared in the last twenty years, the somewhat low state of Biblical scholarship, the diminished and diminishing vigour of the popular language of our day, are facts well calculated to sober our expectations and qualify our self-confidence.

But are we unreservedly to join the third party? God forbid. If we are truly and heartily persuaded that there are errors and inaccuracies in our Version, if we know that though by far the best and most faithful translation that the world has ever seen, it still shares the imperfections that belong to every human work however noble and exalted,—if we feel and know that these imperfections are no less patent than remediable, then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report to labour by gentle counsels to supply what is lacking and correct what is amiss, to render what has been blessed with great measures of perfection yet more perfect, and to hand it down thus marked with our reverential love and solicitude as the best and most blessed heritage we have to leave to them who shall follow us.

It is vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There *are* errors, there *are* inaccuracies, there *are* misconceptions, there *are* obscurities, not indeed so many in number or so grave in character as the forward spirits of our day would persuade us,—but there *are* misrepresentations of the language of the Holy Ghost, and that man, who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually

unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely at the dread day of final account have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God.

But are we to take no thought of the weaker brethren whose feelings may be lacerated, or whose conscience may be offended by seeming innovations? That be far from us. We must win them by gentle wisdom, we must work conviction in their minds by showing how little, comparatively speaking, there is that is absolutely wrong,—how persuasively it may be amended,—how we may often recur to the expressions of our older Versions, and from those rich stores of language, those treasuries of pure and powerful English, may find the very rectification we would fain adopt, the very translation we are seeking to embody in words. No revision of our Authorized Version can hope to meet with approval or recognition that ignores the labours of those wise and venerable men who first enabled our forefathers to read in their own tongue of the marvellous works and the manifold wisdom of God.

Let there be then no false fears about a loving and filial revision of our present Authorized Version. If done in the spirit and with the circumspection that marked the revision of that predecessor to which it owes its own origin and existence, no conscience, however tender, either will be or ought to be wounded. Nay, there seems intimation in their very preface that our last translators expected that others would do to them as they had done to those who had gone before them; and if they could now rise from their graves and aid us by their counsels, which side would they take? Would they stay our hands if they saw us seeking to perfect their work? Would they not rather join with us, even if it led sometimes to the removal or dereliction of the monuments of their own labour, in laying out yet more straightly the way of divine Truth?

How this great work is to be accomplished in detail is not for me to attempt to define. This only I will say, that it is my honest conviction that for any *authoritative* revision we are not yet mature, either in Biblical learning or Hellenistic scholarship. There is good scholarship in this country, superior probably to that of any nation in the world, but it has certainly not yet been sufficiently directed to the study of the New Testament (for of the N. T. only am I now speaking) to render any national attempt at a revision either hopeful or lastingly profitable. Our best and wisest course

seems to be this,—to encourage small bands of scholars to make independent efforts on separate books, to invite them manfully to face and court impartial criticism, and so by their very failures to learn practical wisdom, and out of their censors to secure coadjutors, and by their partial successes to win over the prejudiced and the gainsaying. If a few such attempts were to be made, and they were to meet with encouragement and sympathy, such a stimulus would be given to Biblical studies that a very few years would elapse before England might be provided with a company of wise and cunning craftsmen, into whose hands she might hopefully confide her jewel of most precious price.

A single word only with regard to the translation which accompanies this volume. It is exactly similar in principles and construction to the former attempts,—attempts made at a time when the question of a revision of the Authorized Version had been but little agitated. It lays no presumptuous claim to be a sample of what an authoritative revision ought to be. It is only the effort of a fallible and erring man, striving honestly and laboriously, and on somewhat fixed principles, to present to a few students of his own time a version for the *closet*, a version possibly more accurate than that which it professes to amend, yet depending on it and on the older Versions for all the life and warmth with which it may be animated or quickened. The time and pains I have bestowed on this translation are excessive, and yet in the majority of corrections I feel how little cause I have for satisfaction.

Lastly, with regard to the Epistles themselves now before us, it remains only to commend them to the reader's most earnest and devout attention. They are distinguished by many peculiarities of language, and many singularities of expression, and are associated together by an inter-dependence of thought that is noticeable and characteristic. They seem all composed at a time when the earthly pilgrimage of the great Apostle was drawing to its close, and when all the practical wisdom of that noble and loving heart was spread out for the benefit of his own children in the faith, and for the edification of the Church in all ages. On the question of their genuineness,—without entering upon investigations which would be foreign to the nature of this Commentary, it will not be perhaps presumptuous to say that a very careful study of their language and turns of expression has left on my mind a most fixed and most unalterable conviction that they came from no other hand and heart than those of the great Apostle of the Gentiles, and that it seems hard to understand

how accomplished scholars like De Wette could so decidedly maintain the contrary hypothesis. This conviction however has never prevented me from freely and frankly calling attention to all the peculiarities in thoughts, words, and expressions which characterize the three Epistles, but which nevertheless, when viewed in connexion with the age and experiences of the Sacred writer, and the peculiar nature of the errors he was opposing, can cause neither surprise nor difficulty.

In the present Commentary I am much less indebted to the labours of my predecessors than in the two former Epistles. The commentary of Huther, except in the Prolegomena, is a sad falling off after the able and scholarlike expositions of Meyer. De Wette, owing to his doubts about the authorship, is often perplexed and unsatisfactory. I have derived benefit from the commentary of Weisinger, which though somewhat prolix, and deficient in force and compression, may still be heartily commended to the student. The commentary of Leo is mainly sound in scholarship, but not characterized by any great amount of research. The commentary on the second Epistle to Timothy was written some years after that on the first, and is a noticeable improvement. The commentaries of Mack, Matthies, and Heydenreich (of whom however I know very little), are useful in examples and illustrations, but perhaps will hardly quite repay the labour of steady perusal. Something less may be said of Flatt and Wegscheider. The Danish commentary of Bp. Möller is brief and sensible, but lays no claim to very critical scholarship. I have made far more use of the extremely good commentary of the distinguished Hellenist, Coray. It is written in modern Greek, under the somewhat curious title of Συνέκδημος Ἱερατικός (Vade-mecum Sacrum), and, with the exception of the somewhat singular fact that Coray seems only to have known the Greek commentators through the medium of Suicer, shows very extensive reading, and generally a very sound judgment. It is very remarkable that this able commentary, though it has now been more than five-and-twenty years before the world, should have attracted so little attention. As far as my observation extends, it is not referred to by any English or foreign commentator, and there are not many expositions on this group of Epistles that more thoroughly deserve it.

These, with the Patristic commentators, the able Romanist expositors, Justiniani, Cornelius a Lapide, and Estius, and a few other writers noticed in the preface to the Epistle to the

Galatians, are the principal authorities which I have used in the present commentary.

I now commit this volume to the reader with the humble prayer to Almighty God that He may vouchsafe to bless this effort to expound and illustrate a most vital and most consoling portion of His holy Word; may He pity the weakness and forgive the errors of His servant.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

INTRODUCTION.

THE date and general circumstances under which this and the accompanying Epistles were written have long been the subjects of discussion and controversy.

As our opinion on these points must first be stated, it may be said briefly,—(*a*) that when we duly consider that close connexion in thought, subject, expressions, and style, which exists between the First Epistle to Timothy and the other two Pastoral Epistles, it seems in the highest degree incredible that they could have been composed at intervals of time widely separated from each other. When we further consider (*b*) the almost insuperable difficulty in assigning any period for the composition of this group of Epistles in that portion of the Apostle's life and labours included in the Acts; (*c*) the equally great or even greater difficulty in harmonizing the notes of time and place in these Epistles with those specified in the Apostle's journeys as recorded by St Luke; and add to this the important subsidiary arguments derived from (*d*) the peculiar and developed character of the false teachers and false teaching alluded to in these Epistles (1 Tim. i. 4 sq.; iv. 1 sq.; vi. 3 sq.; 2 Tim. ii. 16 sq.; iii. 6 sq.; iv. 4; Titus i. 10 sq.; iii. 9 sq.), and from (*e*) the advanced state of Church organization which they not only imply but specify (1 Tim. iii. 1 sq.; v. 3 sq.; Titus i. 5 sq.; ii. 1 sq.), it seems plainly impossible to refuse assent to the ancient tradition that St Paul was *twice* imprisoned at Rome (Euseb. *Hist. Eccl.* II. 22), and further to the simple, reasonable, and highly natural opinion that the First Epistle to Timothy and the other two Epistles which stand thus closely associated with it are to be assigned to the period between these two imprisonments.

This being premised we may now express the opinion that the present Epistle to Timothy was written by the Apostle towards the close of the above-mentioned period (perhaps A.D. 66 or 67), while he was passing through Macedonia (ch. i. 3), after a probable journey to Spain (Conybeare and Howson, *St Paul*, Vol. II. p. 548, ed. 2) and a return to Ephesus (comp. ch. i. 3), at which city he had left Timothy in charge of the local Church.

The *object* of the Epistle may be clearly inferred from ch. i. 3, 4, and iii. 14, 15, and may be roughly defined as two-fold; first, to exhort Timothy to counteract the developing heresies of the time, and secondly, to instruct him in all the particulars of his duties as overseer and Bishop of the important Church of Ephesus. With this design the contents of the Epistle, which are very varied and comprehensive, have been well shown by Dr Davidson to accord in all respects most fully and completely: see *Introduction*, Vol. III. p. 39 sq., where the Student will also find a good summary of the contents of the Epistle.

In reference to the *genuineness* and *authenticity* of this Epistle, with which that of the other Pastoral Epistles is intimately connected, we may briefly remark, (*a*) that there was never any doubt entertained in the ancient Church that these Epistles were written by St Paul (see the testimonies in Lardner and Davidson), and (*b*) that of the objections urged by modern scepticism the only one of any real importance,—the peculiarities of phrases and expressions (see Huther, *Einleitung*, p. 50, and the list in Conybeare and Howson, *St Paul*, Vol. II. p. 663 sq. ed. 2) may be so completely removed by a just consideration of the dates of the Epistles, the peculiar nature of the subjects discussed, and the plain substantial accordance in all main points with the Apostle's general style (admitted even by De Wette), that no doubt of the authorship ought now to be entertained by any calm and reasonable enquirer: see the very elaborate and able defence of Davidson, *Introduction*, Vol. III. p. 100 sq.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰη- I.
σοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος

1. **ἀπόστολος Χ. Ἰ.]** '*an Apostle of Christ Jesus;*' an Apostle (in the higher and more especial sense, see notes *on Gal.* i. 1, and *on Eph.* iv. 11), who not merely derived his commission from, but *belonged to* Christ (gen. possess.) as His minister and servant; see notes *on Eph.* i. 1. The use of this formal designation does not seem intended merely to support the authority of Timothy (Heydenr.), or to imply a destination of the Epistle for others (Calv.), or for the Church at large (comp. Bp. Möller), but simply to define and maintain the true nature of the document. As this epistle may be most naturally regarded as an *official* letter, the Apostle appropriately designates himself by his solemn and official title: compare 2 Tim. i. 1 sq., and esp. Tit. i. 1 sq., where this seems still more apparent. In Philem. 1, on the other hand, the Apostle, in exquisite accordance with the nature and subject of that letter, styles himself simply δέσμιος Χριστοῦ Ἰησοῦ; see notes *in loc.* **κατ' ἐπιταγὴν Θεοῦ]** '*according to the commandment of God;*' not simply equivalent to the customary διὰ θελήματος Θεοῦ (1 and 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1; comp. Möller), but pointing more precisely to the immediate antecedents of the Apostle's call (the ἐπιταγὴ was the result of the θέλημα), and thus perhaps still more serving to enhance the *authoritative* nature of his commission: see Tit. i. 3, and comp. Rom. xvi. 26, the only other passages where the expression occurs. **σωτῆρος ἡμῶν]** '*our Saviour;*' not merely in reference to His preserving and sustaining power (compare Ζεὺς σωτήρ, &c.) but to His redeeming love *in Christ*, more distinctly expressed in Jude 25, σωτῆρι ἡμῶν διὰ Ἰ. Χ. (*Tisch.*, *Lachm.*); comp. 2 Cor. v. 19, and see Reuss, *Théol. Chrét.* IV. 9, Vol. II. p. 93. This designation of God is peculiar to the Pastoral Epistles (1 Tim. ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4), Luke i. 47, and Jude 25, but occurs many times in the LXX, *e.g.* Psalm xxiv. 5, Isaiah xii. 2, xlv. 15, 21, al. Its grammatical connexion with Θεὸς is slightly diversified in the N.T.: in 1 Tim. iv. 10 σωτὴρ is added epexegetically in the relative clause, Θεῷ... ὅς ἐστιν σωτήρ; in Luke *l.c.*, here, and Jude 25, it stands in simple, or what is termed *parathetic* apposition (Krüger, *Sprachl.* § 57. 9) to Θεός,—in the first of these passages with, in the two latter without the article. In all the other places the formula is

2 ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, Τιμοθέῳ
γνησίῳ τέκνῳ ἐν πίστει. χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

ὁ σωτὴρ ἡμῶν Θεός; the tenor of the sentence (esp. 1 Tim. ii. 3, 4) probably suggesting the prominence of the appellation. According to Huther, the anarthrous σωτὴρ ἡμῶν is here an adjectival apposition appended to Θεοῦ, while in Luke *l.c.* (τῷ σωτῆρί μου) the article marks it as a substantive. This is very doubtful; the usage of Attic Greek in similar cases seems here correctly maintained;—if the name of the deity have the article, the appellation has it also; if the former be anarthrous, so *usually* is the latter; see Krüger, *Sprachl.* § 50. 8. 10. **τῆς ἐλπίδος ἡμῶν**] '*our Hope*,'—not merely the object of it (Leo), nor the author of it (Flatt), but its very substance and foundation; 'in eo solo residet tota salutis nostræ materia,' Calv.: see Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης, and comp. Eph. ii. 14, αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, where (see notes) the abstract subst. must be taken in a sense equally full and comprehensive. The same expression occurs in Ignat. *Magn.* 11, *Trall. Inscr.* and 2.

2. **Τιμοθέῳ κ.τ.λ.**] '*to Timothy my true child.*' There is no necessity to supply χαίρειν; for, as Möller rightly observes, the following wish forms really part of the salutation. It is best, in accordance with the punctuation adopted in the former Epp., to place a period after πίστει; for although in St Paul's salutations, with the exception of this passage, 2 Tim. i. 2, and Tit. i. 4, the resumption is made more apparent by the insertion of ὑμῖν after χάρις, yet this appears to have arisen either from the plurality of the persons saluted (*e.g.* Phil., Philem.) or the generic expression (τῇ ἐκκλησίᾳ 1 and 2 Thess. i. 1, ταῖς ἐκκλησίαις Gal. i. 2) under which they are grouped. Here the resumptive pronoun would be unnecessary. On the form of salutation see notes *on Gal.* i. 3, and *Eph.* i. 2. **ἐν πίστει**] '*in (the) faith*,' 'in the sphere of Christian faith;' not to be connected merely with γνησίῳ (a grammatically admissible, though not natural connexion; see Winer, *Gr.* § 20. 2. a, p. 124), or merely with τέκνῳ (comp. Alf.), but with the compound idea γνησίῳ τέκνῳ. Every part of the appositional member has thus its complete significance: **τέκνῳ** denotes the *affectionate* (1 Cor. iv. 17, τέκνον ἀγαπητὸν) as well as spiritual (Philem. 10) nature of the connexion; **γνησίῳ** (not 'dilecto,' Vulg., but ܫܪܝܪܐ [true] Syr.; joined with ὄντως ὤν, Plato, *Politic.* p. 293 E, and opp. to νόθος, Philo, *Somn.* II. 6, Vol. I. p. 665, ed. Mang.) specifies the *genuineness* and reality of it (Phil. iv. 3),—τὴν ἀκριβῆ καὶ ὑπὲρ τοὺς ἄλλους πρὸς αὐτὸν ὁμοιότητα, Chrys.; **ἐν πίστει** marks the sphere in which such a connexion is alone felt and realized,—more generally, but not less suitably (De W.) expressed by κατὰ κοινὴν πίστιν, Tit. i. 4. **ἔλεος**] The insertion of this substantive in the Apostle's usual form of salutation, χάρις καὶ εἰρήνη, is peculiar to the Epp. to Timothy (in Tit. i. 4, ἔλεος [*Rec., Lachm.*] is appy. not genuine): see however 2 Joh. 3, and Jude 2. It here probably serves to *individualize*, and to mark the deep and affectionate interest of the Apostle in his convert; καὶ τοῦτο ἀπὸ πολλῆς φιλοστοργίας, Chrys.: see notes *on Eph.* i. 2.

I exhort thee to abide still in Ephesus, and to repress teachers of other doctrine and would-be teachers of the law: the law is not for the righteous, but for open sinners and opponents of sound doctrine, as the spirit of the Gospel shows.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν 3
Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα

3. **Καθὼς**] '*Even as;*' protasis, to which there is no expressed apodosis (neither at ver. 5, nor ver. 18, Beng.), but to which the obvious and natural one, *οὕτω καὶ νῦν παρακαλῶ* (comp. ch. ii. 1), can easily be supplied; see Winer, *Gr.* § 63. 1, p. 503, where there is a good list of the imaginary parentheses in St Paul's Epp. All other explanations, whether by an interpolation before *ἵνα* ('ita facito,' Erasm.), or by an arbitrary change of reading (*προσμεῖνας*,—Schneckenb. *Beitr.* p. 183), seem forced and unsatisfactory. **παρεκάλεσα**] '*I besought,*' Auth.: *ἄκουε τὸ προσηνές......οὐ γὰρ εἶπεν ἐπέταξα, οὐδὲ ἐκέλευσα, οὐδὲ παρῄνεσα, ἀλλὰ τί; παρεκάλεσά σε*, Chrys.; comp. Philem. 8, *παῤῥησίαν ἔχων ἐπιτάσσειν...μᾶλλον παρακαλῶ.* The above comment is certainly not invalidated by Tit. i. 5 (Huther); for there the use of *διεταξάμην* was probably suggested by the specific instructions which follow the general order. It may be observed however that *παρακαλῶ* is a word of most frequent occurrence in St Paul's Epp., being used more than fifty times, and with varying shades of meaning (comp. notes *on Eph.* iv. 1, 1 *Thess.* v. 11), while of the other words mentioned by Chrys., *one* only (*ἐπιτάσσω*) is used by the Apostle, and that only once, Philem. *l. c.* No undue stress then ('recommended,' Peile) should be laid in translation. **προσμεῖναι**] '*to abide still,*' '*tarry on,*' 'ut *per*maneres,' Beza; certainly not in an ethical sense, 'to adhere to a plan' (Paulus),—an interpretation framed only to obviate supposed historical difficulties: see Wieseler, *Chronol.* p. 302. The tense cannot be pressed; as the aor. inf. is only used on the principle of the 'temporum *τὸ κατάλληλον*' (Schaefer, *Demosth.* Vol. III. p. 432),—a usage not always sufficiently borne in mind. All that can be said is, that if the pres. inf. had been used (comp. Acts xiv. 22), the contemplated duration of Timothy's stay at Ephesus would have been more *especially* marked. In the present case no inference can be safely drawn. On the use of the inf. pres. and aor. after *ἐλπίζειν, κελεύειν, παρακαλεῖν κ.τ.λ.*, see Winer, *Gr.* § 44. 7. c, p. 296, comp. Lobeck, *Phryn.* p. 748 sq.; and on the general distinction between these tenses in the inf., consult the good note of Stallbaum on Plato, *Euthyd.* p. 288 C. **πορευόμενος**] '*when I was on my way,*' '*as I was going,*' Hamm. It is *not* grammatically possible, as De Wette seems to imagine, to refer this participle to Timothy; see Winer, *Gr.* § 44. 3, p. 287. Such participial anacolutha as those cited by Matth., *e.g.* Eph. iii. 18, iv. 2, Col. iii. 16 (but see Meyer), are very dissimilar: *there* the *distance* of the part. from the words on which it is grammatically dependent, and still more the obvious *prominence* of the clause (see notes *on Eph.* iii. 18) render such a construction perfectly intelligible; *here* no such reasons can possibly be urged; see exx. in Winer, *Gr.* § 63. 2, p. 505. There is confessedly great difficulty in harmonizing this historical notice with those contained in the Acts. Three hypotheses have been proposed, to all of which there are very grave objections, historical and exegetical. These

4 παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν μηδὲ προσέχειν

can only be noticed here very briefly. (*a*) If the journey here mentioned be that related Acts xx. 1, 2 (Theod., Hemsen), how is it possible to reconcile the stay of Timothy at Ephesus with the fact that St Paul despatched him, a short time only before his own departure, to Macedonia (Acts xix. 22), and thence to Corinth (1 Cor. iv. 17), and that we further find him at the latter place (2 Cor. i. 1) with the Apostle? Moreover, when St Paul then left Ephesus, he certainly contemplated no speedy return (1 Tim. iii. 14), for see Acts xix. 21, xx. 3: compare Huther, *Einleit.* p. 13, 14, Wieseler, *Chronol.* p. 290 sq. (*b*) If St Paul be supposed to have sent Timothy forward to Ephesus from Achaia (Matth.), having himself the intention of following, can this be reconciled with Acts xx. 4, συνείπετο, and with the fact that when St Paul was near Ephesus, and might have carried out his intention, he κεκρίκει παραπλεῦσαι τὴν Ἔφ.? see Wieseler, p. 294, Wiesinger, *Einleit.* p. 370 sq. (*c*) Even Wieseler's opinion (*Chronol.* p. 313, comp. p. 295 sq.) that this was an unrecorded journey *during* St Paul's 2-3 years' stay at Ephesus, though more reconcilable with historical data, seems inconsistent with the character of an Epistle which certainly recognizes (*α*) a fully developed form of error (contrast the *future* εἰσελεύσονται, Acts xx. 29), (*β*) an advanced state of Church discipline not wholly probable at this earlier date, and further (*γ*) gives instructions to Timothy that seem to contemplate his *continued* residence at Ephesus, and an *uninterrupted* performance of his episcopal duties; see Huther, *Einleit.* p. 17. These objections are so grave that we seem justified in remanding this journey (with Theoph., Œcum., and recently Huther and Wiesinger) to some time *after* the first imprisonment at Rome, and consequently, *beyond* the period included by St Luke in the Acts: see Pearson, *Ann. Paul.* Vol. I. p. 393, Guerike, *Einleit.* § 48. 1, p. 396 (ed. 2), Paley, *Hor. Paul.* ch. XI.

ἵνα παραγγείλῃς] '*that thou mightest command:*' purpose contemplated in the tarrying of Timothy. The verb here used does not apparently mark that it was to be done *openly* (Matth.), but *authoritatively*; παρακαλεῖν being the milder, παραγγέλλειν the stronger word; comp. 2 Thess. iii. 12. In the Epistle to Titus the Cretan character suggests the use of still more decided language; *e.g.* Tit. i. 11, ἐπιστομίζειν, ver. 13, ἐλέγχειν ἀποτόμως.

τισίν] '*certain persons,*' 'quibusdam,' Vulg.: so ver. 6, iv. 1, v. 15, 24, vi. 21. We cannot safely deduce from this that the number of evil teachers was small (Huther); the indef. pronoun is more probably *slightly* contemptuous; 'le mot τινες a quelque chose de méprisant,' Arnaud *on Jude* 4; comp. Gal. ii. 12. **ἑτεροδιδασκαλεῖν**] '*to be teachers of other doctrine,*' ܢܠܦܘܢ ܝܘܠܦܢܐ ܡܫܚܠܦܐ [docere diversas doctrinas] Syr.; δὶς λεγόμ., here and ch. vi. 3. Neither the form nor meaning of this word presents any real difficulties. In form it is analogous with ἑτεροζυγεῖν, 2 Cor. vi. 14, and is the verbalized derivative of ἑτεροδιδάσκαλος (comp. καλοδιδάσκαλος, Tit. ii. 3); not ἑτεροδιδάσκειν, but ἑτεροδιδασκαλεῖν, 'to play the ἑτεροδιδ.' The meaning is equally perspicuous if we adhere to the usual and correct meaning of ἕτερος (distinction of *kind*, —see notes *on Gal.* i. 6): thus ἑτερο-

μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρ-

διδ. implies 'teaching,'—not necessarily 'what is doctrinally *false*,' nor even so much as 'what is *strange*,' but 'what is *different to*, what deviates from ('afvigende,' Möller) sound doctrine;' see ch. vi. 3, where this meaning is very clearly confirmed. Just as the εὐαγγέλιον of the Galatians was ἕτερον from its assimilation of Judaical elements, so here the διδασκαλία was ἑτέρα from its commixture with an unedifying (ver. 4), vain (ver. 6), and morbid (ver. 10) theosophy of similarly Jewish origination. It will thus be seen that, with Chrys., Theod., and the other Greek commentators, we regard the error which St Paul is here condemning, not so much as a settled form of heresy, pre-Marcionite or otherwise, as a profitless and addititious teaching which, arising from Jewish (comp. Tit. i. 14), perhaps Cabbalistic sources, was afterwards an affluent of the later and more definite Gnosticism; see especially Wiesinger, *Einleit.* § 4, p. 212, Huther, *Einleit.* p. 41, and (thus far) Schleiermacher, *über* 1 *Tim.* p. 83 sq.

4. **προσέχειν**] '*give heed to*,' Auth., a felicitous translation; so Tit. i. 14. The verb προσέχειν does not imply 'fidem adhibere' (Heinr.), and is certainly not synonymous with πιστεύειν (Krebs, *Obs.* p. 204), either here or elsewhere (Acts viii. 6, 11, xvi. 14, al.), but simply indicates a prior and preparatory act, and is, as it were, a mean term between ἀκούειν and πιστεύειν; comp. Polyb. *Hist.* IV. 84. 6, διακούσαντες οὐδὲν προσέσχον, Joseph. *Bell. Jud.* VI. 5. 3, οὔτε προσεῖχον οὔτε ἐπίστευον. The examples adduced by Krebs and Raphel (*Obs.* Vol. II. p. 113) only serve to confirm the strict interpretation. The canon of Thom. Mag., 'προσέχω σοι τὸν νοῦν' κάλλιον ἢ 'προσέχω σοι' μόνον, is abundantly disproved by his commentators; see p. 749, ed. Bernard.

μύθοις καὶ γενεαλογ. ἀπεράντ.] '*fables and endless genealogies*.' It is very doubtful whether the popular reference of these terms to the spiritual myths and emanations of Gnosticism (Tertull. *Valent.* 3, *de Præscr.* 33, Iren. *Hær.* [Præf.], Grot., Hamm., and most modern commentators) can be fairly sustained. The only two passages that throw any real light on the meaning of these terms are Tit. i. 14, iii. 9. In the former of these the μῦθοι are defined as Ἰουδαϊκοί, in the latter the γενεαλογίαι are connected with μάχαι νομικαί; in both cases then the words have there a *Jewish* reference. The same must hold in the present case; for the errors described in the two Epp. are palpably too similar to make it at all probable that the terms in which they are here alluded to have any other than a *Jewish* reference also; so Chrys., Theod., al., comp. Ignat. *Magn.* 8: see esp. Wiesinger, *Einleit.* p. 211 sq., Neander, *Planting*, Vol. I. p. 342 (ed. Bohn). For a discussion of the various references that have been assigned to γενεαλ. in the present passage see the note of De Wette translated by Alford *in loc.* Thus then **μῦθοι** will most probably be, not specifically τὰ παράσημα δόγματα (Chrys.), nor a supplementary ἑρμηνεία, a δευτέρωσις (Theod.), but generally, Rabbinical fables and fabrications whether in history or doctrine. Again **γενεαλογίαι** will be 'genealogies' in the proper sense, with which however these wilder speculations were very probably combined, and to which an allegorical interpretation may have been regularly assigned; comp. Dähne, *Stud. u. Krit.* for 1833,

5 ἔχουσιν μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει· τὸ δὲ

p. 1008. It is curious that Polybius uses both terms in similarly close connexion, *Hist.* IX. 2. 1.

ἀπεράντοις] '*endless*,' '*interminable*,' 'quibus finis non est,' Syr.. πεδίον ἀπέραντον, Pind. *Nem.* VIII. 38 [63]; so 3 Macc. ii. 9, ἀπέραντον γῆν, and Job xxxvi. 26, ἀριθμὸς...ἀπέραντος. It does not seem necessary to adopt either the ethical (ἀτελείωτον Hesych., Chrys. 2) or logical (λόγοι ἀπέραντοι opp. to λόγοι περαντικοί, Diog. Laert. VII. 78) meaning of this word. The genealogies were vague, rambling, interminable; it was an ἄμετρος καὶ ἀπέρ. διήγησις (Philo, *de Abrah.* § 3, Vol. II. p. 4, ed. Mangey) that had no natural or necessary conclusion; comp. Polyb. *Hist.* I. 57. 3, where the simple sense appears similarly maintained.

αἵτινες] '*inasmuch as they*,' '*seeing they*;' explanatory use of ὅστις, see notes *on Gal.* iv. 24.

ζητήσεις] '*questions*;' either subjectively, 'disputings,' Acts xv. 2 (*Tisch.*); or more probably, in an objective sense, 'questions of controversy,' 'enquiries,' essentially opposed to faith (Chrys., Theod.), and of which ἔρεις and μάχαι are the natural and specified *results*; see ch. vi. 4, 2 Tim. ii. 23, Tit. iii. 9. **οἰκονομίαν Θεοῦ**] '*God's dispensation*,' not 'edifying,' Raphel, Wolf,—a translation which οἰκονομία cannot bear; see Polyb. *Hist.* IV. 65. 11 (cited by Raphel), where the proper translation is 'exsecutio instituti;' and comp. Schweigh. *Lex. Polyb.* s.v. The *exact* meaning of the term is however doubtful. If οἰκονομία be explained *subjectively*, 'the stewardship,' scil. 'the exercising of the stewardship' (Conyb. and Hows.), 'the discharge of the functions of an οἰκονόμος Θεοῦ' ('actum non statum,' Beng.; comp. 1 Cor. ix. 17, iv. 1), the use of παρέχειν must be zeugmatic, *i.e.* involve two different meanings ('præbere, promovere'), unless ζητήσεις be also explained actively, in which case παρέχειν will have a single meaning, but the very questionable one, 'promovere.' If however οἰκονομία Θεοῦ be taken *objectively* and passively (Chrys.), the 'dispensation of God' (gen. of the *origin* or *author*; comp. notes *on* 1 *Thess.* i. 6), *i.e.* 'the scheme of salvation designed by God, and proclaimed by His Apostles,' with only a remote reference to the οἶκος Θεοῦ (see notes *on Eph.* i. 10), the meaning of ζητ. and οἰκον. will be more logically symmetrical, and παρέχειν can retain its simple sense 'præbere:' the fables and genealogies supplied questions of a controversial nature, but not the essence and principles of the divine dispensation. **τὴν ἐν πίστει**] '*which is in faith*:' further definition of the nature of the οἰκονομία by a specification of the *sphere* of its action,—'faith, not a questioning spirit,'—thus making the contrast with ζητήσεις more clear and emphatic. The easier readings οἰκοδομίαν (found only in D[3]) or οἰκοδομήν (D[1]; Iren. I. 1), though appy. supported by several Vv. (*ædificationem*, Vulg., Clarom., Goth., Syr., al.), cannot possibly be sustained against the authority of all the other uncial MSS., and are probably only due to erroneous transcription, δ and ν being confused. How *can* Bloomf. (ed. 9) adduce the Alex. MS. in favour of οἰκοδομίαν, and (except from a Lat. transl.) assert that Chrys. and Theod. were not aware of any other reading? These are grave errors.

5. **τὸ δὲ τέλος κ. τ. λ.**] '*but* (not 'now,' Auth., Conyb.) *the end* (*aim*) *of the commandment*, &c.;' a con-

τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας

trasted statement of the purpose and aim of sound practical teaching. There ought not to be here any marks of parenthesis (*Griesb.*, *Lachm.*), as the verse does not commence a new train of thought, but stands in simple antithetical relation (*δὲ*) to ver. 4, forming at the same time an easy and natural transition to ver. 6 sq., where the errors of the false teachers are more particularly specified. *Τέλος* is thus not the *συμπλήρωμα* (Chrys.; comp. Rom. xiii. 10), the 'palmarium, præcipuum' (Schoettg.), or the '*sum*' ('die Hauptsumme,' Luther),—meanings scarcely lexically tenable,—but the '*aim*' (Beza, Hamm. 2), as in the expression noticed by Chrys., *τέλος ἰατρικῆς ὑγιεία*; see Rom. x. 4, and Chrys. *in loc.*,—where however the meaning does not seem equally certain. The distinction of Cassian (cited by Justiniani) between *σκοπός*, 'id quod artifices spectare solent,' and *τέλος*, 'quod expetitur ab arte,' is not fully satisfactory. **ἡ παραγγελία** is not the 'lex Mosaica' ('hic pro lege ...pars pro toto,' Calv.), nor even the 'lex Evangelica' (Corn. a Lap.), both of which meanings are more *inclusive* than the context seems to require, or the usage of *παραγγέλια* in the N.T. (ch. i. 18, Acts v. 28, xvi. 24, 1 Thess. iv. 2) will admit of. On the other hand, to refer *παραγγ.* simply to the preceding *παραγγείλῃς* (Theoph., *ἐὰν παραγγέλλῃς μὴ ἑτεροδιδασκαλεῖν, τοῦτο κατορθώσεις τὴν ἀγάπην*) seems too narrow and *exclusive*. That it was suggested by the verb just preceding is not improbable; that it has however a further reference to doctrine in a *preceptive* form generally,—'practical teaching' (De W.), seems required by the context, and confirmed by the recurrence of the verb in this Ep.; comp. ch. iv. 11, v. 7, vi. 13, 17.

ἀγάπη] '*love*;' the *ζητήσεις* engendered *μάχας*, 2 Tim. ii. 23. The love here mentioned is clearly love to men (*ἡ ἐκ διαθέσεως καὶ τοῦ συναλγεῖν συνισταμένη*, Theoph.) not love to God and men (Matth.): 'quum de caritate fit mentio in Scripturâ, *sæpius* ad secundum membrum restringitur,' Calv.: see esp. Usteri, *Lehrb.* II. 1. 4, p. 242. **ἐκ καθαρᾶς καρδίας**] '*out of, emanating from, a pure heart;*' *ἐκ* with its usual and proper force (Winer, *Gr.* § 47. b, p. 328) pointing to and marking the *inward* seat of the *ἀγάπη*: comp. Luke x. 27, 1 Pet. i. 22. The *καρδία*, properly the (imaginary) seat of the *ψυχή* (Olsh. *Opusc.* p. 155), appears very commonly used in Scripture (like the Hebrew לֵבָב) to denote the *ψυχὴ* in its active aspects ('quatenus sentit et agitur et movetur duce spiritu vel carne,' Olsh. *ib.*), and may be regarded as the centre both of the feelings and emotions (John xvi. 6, Rom. ix. 2, al.) and of the thoughts and imaginations (Matth. ix. 4, xv. 19, 1 Cor. iv. 5, al.), though in the latter case more usually with the associated ideas of activity and practical application; see Beck, *Bibl. Seelenl.* III. 24. 3, p. 94 sq., and esp. the good collection of exx. in Delitzsch, *Bibl. Psychol.* IV. 12, p. 204.

συνείδησις ἀγαθὴ here and ver. 19 (comp. 1 Pet. iii. 16; *καλὴ* Heb. xiii. 18; *καθαρὰ* 1 Tim. iii. 9, 2 Tim. i. 3) is connected with *πίστις* as the true principle on which its existence depends. Faith,—*πίστις ἀνυπόκριτος*, though last in the enumeration, is really first in point of origin. It renders the heart pure (Acts xv. 9), and in so doing renders the formerly evil conscience *ἀγαθή*. Thus considered, *συνείδησις ἀγ.* would seem to be, not

6 καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ὧν τινὲς
7 ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες

the *antecedent* of the καθαρὰ καρδία (Hamm.), and certainly not identical with it (Corn. a Lap., comp. Calv.), but its *consequent;* 'conscientia bona nihil aliud est quam scientia et testimonium animæ affirmantis se pure et sancte vivere,' Menoch. ap. Pol. *Syn.;* compare Pearson, *Creed*, Art. VII. Vol. I. p. 347 (ed. Burton). On the exact meaning of συνείδησις see Sanderson, *de Obl. Consc.* I. 4 sq., Vol. IV. p. 3 (ed. Jacobs.); on its nature and power, Butler, *Serm.* 2, 3; and on its threefold character (an exponent of moral law, a judge, and a sentiment) the very clear discussion of M'Cosh, *Divine Gov.* III. 1. 4, p. 291 sq. It must be remembered however, that in Scripture these more exact definitions are frequently wholly inapplicable; the συνείδησις is viewed, not in its abstract nature, but in its practical manifestations; see Harless, *Ethik*, § 9. β, p. 35. **ἀνυποκρίτου**] '*unfeigned,*' '*undissembled;*' an epithet of πίστις here and 2 Tim. i. 5; of ἀγάπη, Rom. xii. 9, 2 Cor. vi. 6; of φιλαδελφία, 1 Pet. i. 22; of ἡ ἄνωθεν σοφία, James iii. 17, marking the absence of everything ἐπίπλαστον and ὑποκεκριμένον (Chrys.). It was a faith not merely in mask and semblance, but in truth and reality: 'notandum est epithetum; quo significat fallacem esse ejus professionem ubi non apparet bona conscientia,' Calv. All these epithets have their especial force as hinting at the exact *opposite* in the false teachers: they were διεφθαρμένοι τὸν νοῦν (ch. vi. 5), κεκαυτηριασμένοι τὴν συνείδησιν (ch. iv. 2), ἀδόκιμοι περὶ τὴν πίστιν (2 Tim. iii. 8). It may be remarked that the common order of subst. and epith. (see Gersdorf, *Beiträge*, p. 334 sq.) is here reversed in καθαρὰ καρδ.; so 2 Tim. ii. 22, Heb. x. 22, comp. Rom. ii. 5; on the other hand contrast Luke viii. 15, and esp. Psalm li. 12, καρδίαν καθαρὰν κτίσον ἐν ἐμοί. This is possibly not accidental; the heart is usually so sadly the reverse, so often a καρδία πονηρὰ ἀπιστίας, Heb. iii. 12, that the Apostle, perhaps designedly, gives the epithet a slightly distinctive prominence: see Winer, *Gr.* § 59. 2, p. 464.

6. **ὧν τινὲς κ.τ.λ.**] The remark of Schleiermacher (*über* 1 *Tim.* p. 161), that this verse evinces an incapacity in the writer to return from a digression, cannot be substantiated. There is no digression: ver. 5 has an antithetical relation to ver. 4; it states what the true aim of the παραγγελία was, and thus forms a natural transition to ver. 6, which specifies, in the case of the false teachers, the general result of having missed it: ver. 7 supplies some additional characteristics. Ὧν (governed of course by ἐξετράπησαν) refers only to the three preceding genitives, not to ἀγάπη also (De W.?): ἀγάπη, the principle emanating from them, forms the *true* aim, and stands in contrast with ματαιολ., the state consequent on missing them, and the result of *false* aim; comp. Wiesing. *in loc.* **ἀστοχήσαντες**] '*having missed their aim.*' This word only occurs again in 1 Tim. vi. 21, 2 Tim. ii. 18, in both cases with περί: in its meaning it is opposed to εὐστοχεῖν (Kypke; comp. τέλος, ver. 5), and, far from being ill chosen (Schleierm. p. 90), conveys more suitably than ἁμαρτόντες the fact that these teachers had once been in the right direction, but had not kept it; καλῶς εἶπεν, ἀστοχ. τέχνης γὰρ δεῖ ὥστε εὐθέα βάλλειν καὶ μὴ ἔξω τοῦ σκοποῦ,

εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε

Chrys.; see exx. in Kypke, *Obs.* Vol. II. p. 348. **ἐξετράπησαν**] '*swerved, turned themselves, from*;' ἐξέκλιναν, Hesych.: see ch. v. 15, vi. 20, 2 Tim. iv. 4, Heb. xii. 13. 'Εκτρέπεσθαι is properly 'a viâ deflectere' (Alberti, *Obs.* p. 392), the ἐκ referring to the original direction from which they swerved; comp. Joseph. *Ant.* XIII. 10. 5, τῆς ὁδοῦ ἐκτρεπόμενον, and simply, ib. *Ant.* VIII. 10. 2, εἰς ἀδίκους ἐξετράπη πράξεις. 'Aversi sunt' (Beng.) is thus a more exact transl. than 'conversi sunt' (Vulg.). **ματαιολογίαν**] '*vaniloquium*' (Vulg.), or, in more classical Lat. (Livy, XXXIV. 24, Tac. *Ann.* III. 49), '*vaniloquentia*,' Beza. This was an especial characteristic of the false teachers (comp. Tit. i. 10, iii. 9), and is more exactly defined in the following verse.

7. **θέλοντες**] '*desiring*;' they were not really so. This and the following expressions, νομοδιδάσκαλοι, μὴ νοοῦντες κ.τ.λ., seem distinctly to show,—and this much Schleiermacher (p. 80 sq.) has not failed to perceive,—that Judaism *proper* (Leo, comp. Theod.) cannot be the error here assailed. The νόμος is certainly the Mosaic law, but at the same time it was clearly used by the false teachers on grounds essentially differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles: see Huther *in loc.* The assertion of Baur (*Pastoralbriefe*, p. 15), that Antinomians (Marcionites, *&c.*) are here referred to, is opposed to the plain meaning of the words, and the obvious current of the passage; comp. ver. 8 sq. **μὴ νοοῦντες**] '*yet understanding not, though they understand not*;' the participle having a slight antithetical or perhaps even concessive force (Donalds. *Gr.* § 621): the total want of all qualifications on the part of these teachers is contrasted with their aims and assumptions. The correct *translation* of participles will always be modified by the context, as it is from this alone that we can infer which of its *five* possible uses (temporal, causal, modal, concessive, conditional) mainly prevails in the passage before us: for exx. in the New Test. see Winer, *Gr.* § 45. 2, p. 307 (where however the uses of the part. are not well defined), and for exx. in classical Greek, the more satisfactory lists of Krüger, *Sprachl.* § 56. 10 sq. On the negative with the part., comp. notes on ch. vi. 4. **μήτε ἃ κ.τ.λ.**] The negation bifurcates; the objects to which it applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses introduced by the adjunctive negatives μήτε...μήτε; comp. Matth. v. 34, James v. 12, and see Winer, *Gr.* § 55. 6, p. 433. Their ignorance was thus complete, it extended alike to the assertions they made and the subjects on which they made them.

περὶ τίνων διαβεβαιοῦνται] '*whereof they affirm*,' Auth.,—scil. 'the subject about which (Syr., Vulg.) they make their asseverations;' not 'what they maintain,' Luther, Bretschn., comp. De Wette. The compound verb διαβεβαιοῦσθαι does not here necessarily imply 'contention,' Syr. ܡܬܚܪܝܢ [contendentes], but, as in Tit. iii. 8, is simply equivalent to λέγειν μετὰ βεβαιώσεως ('stiurjan,' Goth.; comp. Pollux, *Onomast.* v. 152, διεγγυῶμαι, διαβεβ., διϊσχυρίζομαι), περὶ referring to the object *about* which the action of the verb takes place (Winer, *Gr.* § 47. e, p. 333); compare Polyb. *Hist.*

8 περὶ τίνων διαβεβαιοῦνται. οἴδαμεν δὲ ὅτι καλὸς ὁ
9 νόμος ἐάν τις αὐτῷ νομίμως χρῆται, εἰδὼς τοῦτο, ὅτι

XII. 12. 6, διοριζόμενος καὶ διαβεβαιούμενος περὶ τούτων. Thus then ἃ and περὶ τίνων refer to different objects (opp. to De W.); the former referring to the subjective assertions, the latter to the objects which called them forth: so Huther, Wiesinger. The union of the relative and interrogative in parallel clauses involves no difficulty; see Winer, *Gr.* § 25. 1, p. 152, Bernhardy, *Synt.* XIII. 11, p. 443, and the copious list of exx. cited by Stallbaum on Plato, *Crito*, p. 48 A.

8. **οἴδαμεν δέ**] '*Now we know;*' ὡσανεὶ ἔλεγεν ὡμολογημένον τοῦτο καὶ δῆλόν ἐστι, Chrys. (*on Rom.* vii. 14): comp. Rom. ii. 2, iii. 19, vii. 14 (*Lachm.* marg.), viii. 28. The δέ, though certainly not=μέν, Möller (an unfortunate comment), is still not directly oppositive but rather μεταβατικόν (in a word, not 'at' but 'autem,' Hand, *Tursell.* Vol. I. p. 562, comp. p. 425), and the whole clause involves a species of concession: the false teachers made use of the law; so far well; their error lay in their improper use of it; οὐ τῷ νόμῳ μέμφομαι, ἀλλὰ τοῖς κακοῖς διδασκάλοις τοῦ νόμου· Theod. **καλός**] '*good,*' morally; not ὠφέλιμος, Theod., De W. It would seem to be the object of the Apostle to make a full admission, not merely of the *usefulness*, but of the positive *excellence* of the law; comp. Rom. vii. 12, 14, 16. **ὁ νόμος**] '*the law;*' surely not 'law in the abstract' (Peile), but, as the preceding expression νομοδιδάσκαλοι unmistakeably implies, 'the *Mosaic* law,' the law which the false teachers improperly used and applied to Christianity. **τις**] '*any one,*' *i.e.*, as the context seems here to suggest, *any teacher;* 'non de auditore legis [comp. Chrys.] sed de doctore loquitur,' Beng.,—and, after him, most recent interpreters. **νομίμως**] '*lawfully,*' *i.e.* agreeably to the design of the law; an obvious instance of that effective paronomasia (repetition of a similar or similar-sounding word) which we so often observe in St Paul's Epp.; see exx. in Winer, *Gr.* § 68. 1, p. 560 sq. The legitimate use of the law has been very differently defined, *e.g.* ὅταν [τις] ἐκπληροῖ αὐτὸν δι' ἔργων, Chrys. 1, Theoph. 1; τὸ παραπέμπειν πρὸς τὸν Χριστόν, Chrys. 2, Theod., Theoph. 2; ὅταν ἐκ πολλῆς αὐτὸν φυλάττῃς τῆς περιουσίας, Chrys. 3, *&c.* The context however seems clearly to limit this legitimate use, not to a use consistent with its nature or spirit in the abstract (Mack, comp. Justiniani), but with the admission of the particular principle ὅτι δικαίῳ οὐ κεῖται ἀνόμοις δὲ καὶ ἀνυποτ. κ.τ.λ. The false teachers, on the contrary, assuming that it *was* designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel; so De W., Wiesing., al., and similarly, Alf.

9. **εἰδὼς τοῦτο**] '*knowing this,*' 'being aware of ('mit dem Bewusstsein,' Wegsch.) this great truth and principle;' secondary and participial predication, referring, not to the subject of οἴδαμεν ('per enallagen numeri,' Elsner, *Obs.* Vol. II. p. 288), but to the foregoing τις, and specifying the view which must be taken of the law by the teacher who desires to use it rightly. **νόμος οὐ κεῖται**] '*the law is not ordained.*' The translation of Peile, 'no law is enacted,' is fairly defensible (see Middleton, *Greek Art.* p. 385 sq. and comp. III. 3. 5, p. 46, ed. Rose), and not without

δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρο-

plausibility; the absence of the article being regarded as designed to imply that *νόμος* is taken indefinitely, and that the sentiment is perfectly general,—*e.g.* *ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου*, Antiph. ap. Stob. *Floril.* IX. 16 (cited by Mack, al.). As however it is now certain that *νόμος*, like many similar words both in the N.T. and elsewhere (see the full list in Winer, *Gr.* § 19. 1, p. 109 sq.), even when anarthrous, *can* and commonly *does* signify 'the Mosaic law' (comp. Alf. *on Rom.* ii. 12), and as this sense is both suitable in the present passage as defining the true functions of the Mosaic law, and is also coincident with St Paul's general view of its relation to the Christian (comp. Rom. vi. 14, Gal. iii. 19, al.), we retain with Chrys. and the Greek expositors the definite reference of *νόμος*: so De W., Huther, Wiesing., al. **δικαίῳ**] '*a righteous man.*' The *exact* meaning of *δίκαιος* has been somewhat differently estimated: it would seem not so much, on the one hand, as *ὁ δικαιωθεὶς*, with a *formal* reference to *δικαιοσ. ἐκ πίστεως*, nor yet, on the other, so little as *ὁ κατορθωκὼς τὴν ἀρετήν*, Theoph., but rather, as the context seems to require and imply, 'justus per sanctificationem,' Croc. (comp. De W.), he who (in the language of Hooker, *Serm.* II. 7) 'has his measure of fruit in holiness;' comp. Waterl. *Justif.* Vol. VI. p. 7. **κεῖται**] '*is enacted,*' 'est posita,' Vulg., 'ist satith,' Goth. No special or peculiar force ('onus illud maledictionis,' Pisc.; 'consilium et destinatio,' Küttn. ap. Peile) is here to be assigned to *κεῖσθαι*, it being only used in its proper and classical sense of 'enactment,' *&c.* of laws; comp. (even passively, Jelf, *Gr.* § 359. 2) Xen. *Mem.* IV. 4. 21, *τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους*, and the numerous exx. in Wetstein, Kypke, and the phraseological annotators. The origin of the phrase seems due to the idea, not of mere local position ('in publico exponi ibique *jacere*,' Kypke, *Obs.* Vol. II. p. 349), but of 'fixity,' *&c.* (comp. Rost u. Palm, *Lex.* s.v. 12, Vol. I. p. 1694) which is involved in the use of *κεῖσθαι*.

ἀνόμοις δὲ κ.τ.λ.] '*but for lawless and unruly persons.*' The reference of *ἀνόμοις* and *ἀνυποτ.* to violation of divine and human laws respectively (Leo) is ingenious, but doubtful. Both imply opposition to law: the former perhaps, as the derivation seems to convey, a more passive disregard of it; the latter, as its deriv. also suggests (*ὑποτάσσεσθαι* = sponte submittere, Tittm. *Synon.* II. p. 3), a more active violation of it arising from a refractory will; comp. Tit. i. 10, where *ἀνυπότακτοι* stands in near connexion with *ἀντιλέγοντες*. **ἀσεβέσιν καὶ ἁμαρτ.**] '*ungodly and sinful.*' These epithets are also connected in 1 Pet. iv. 18 (Prov. xi. 31), Jude 15. This *second* pair points to want of reverence to God; the *third* to want of inner purity and holiness; the *fourth* to want of even the commonest human feeling. The list is closed by an enumeration of special vices.

ἀνοσίοις] '*unholy;*' only here and 2 Tim. iii. 2. As *ὅσιος* and *ὁσιότης* seem, in all the passages where they are used by St Paul, to convey the notion of a 'holy *purity*' (see notes *on Eph.* iv. 24, and Harless *in loc.*; comp. also Trench, *Synon.* Part II. § 38), the same idea is probably involved in the negative. The *ἀσεβὴς* is unholy through his lack of *reverence;*

10 *λῴαις καὶ μητρολῴαις, ἀνδροφόνοις, πόρνοις, ἀρσενοκοί-*
ταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι
11 *ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ*

the *ἀνόσιος* through his lack of *inner purity*. The use in classical authors is appy. somewhat different; it seems there rather to mark 'impiety' (Plato, *Euthyphr*. p. 9 D, *ὃ ἂν πάντες οἱ θεοὶ μισῶσιν ἀνόσιόν ἐστιν*), the violation of *fas* in contradistinction to *jus*, whether in its highest sense in relation to the Gods (*e.g.* Schol. Eurip. *Hec.* 776, *τὸ μὲν πρὸς θεοὺς ἐξ ἀνθρώπων γενόμενον ὅσιον καλοῦμεν*: comp. *Suppl.* 377), or in its lower sense in relation to parents and kindred, *e.g.* Xen. *Cyrop.* VIII. 8. 27, *ἀνοσιωτέρους περὶ συγγενεῖς*: see Tittmann, *Synon.* I. p. 25. Hence the frequent combination of *ἀνόσιος* and *ἄδικος*, *e.g.* Plato, *Gorg.* p. 505 B, *Legg.* VI. p. 777 E, *Republ.* II. p. 363 D, comp. *Theæt.* p. 176 D. **πατρολῴαις**] '*smiters of fathers,*' ܕܡܚܝܢ ܠܐܒܗܝܗܘܢ [qui percutiunt patres eorum] Syr.; not '*murderers* of fathers,' Auth. Both the derivation (*ἀλοάω*, comp. Aristoph. *Ran.* 149) and the similar use of the word in good authors (*e.g.* Demosth. *Timocr.* 732, Aristoph. *Nub.* 1327, compared with 1331, and esp. Lysias, *Theomn.* 116. 8) will certainly warrant this milder translation; comp. Suidas, *πατραλοίας, πατροτύπτης· καὶ πατραλῴας ὁ αὐτός*, and Poll. *Onomast.* III. 13, who even extends it to *οἱ περὶ τοὺς γονεῖς ἐξαμαρτάνοντες*: sim. Hesych. *πατραλ.· ὁ τὸν πατέρα ἀτιμάζων, τύπτων, ἢ κτείνων.* It seems also more consistent with the context, as the crime of parricide or matricide would naturally be comparatively rare, and almost (even in a pagan's idea, comp. Cicero, *pro Rosc.* c. 25) out of the special contemplation of any law. Against the crime of the text the Mosaic law had made a provision, Exodus xxi. 15 (obs. there is no addition מוֹת, as in ver. 12), comp. Lev. xx. 9. The following *ἀνδροφόνοις* supplies no argument against this transl. (De W.); St Paul is obviously following the order of the commandments. The usual Attic form is *πατραλοίας*; Thom. Mag. p. 695 (ed. Bern.), Alberti, *Obs.* p. 394.

10. **ἀνδραποδισταῖς**] '*men-stealers;*' 'plagiariis' (Cicero, *Quint. Frat.* I. 2. 2. 6), *i.e.* 'qui vel fraude vel apertâ vi homines suffurantur ut pro mancipiis vendant,' Vorst, ap. Pol. *Syn.*; comp. Pol. *Onomast.* III. 78, *ἀνδραπ. ὁ τὸν ἐλεύθερον καταδουλούμενος ἢ τὸν ἀλλότριον οἰκέτην ὑπαγόμενος* (ed. Bekk.); a repulsive and exaggerated violation of the *eighth* commandment, as *ἀρσενοκοιτεῖν* is similarly of the *seventh:* they are grouped with *δραπέται* and *μοιχοί*, Polyb. *Hist.* XII. 9. 2, 10. 6; comp. Rein, *Criminalrecht*, p. 386 sq. The penalty of death is attached to this crime, Exodus xxi. 16, Deut. xxiv. 7: so appy. in some pagan codes; see Sturz. *Lex. Xenoph.* s.v.

ἐπιόρκοις] '*perjured persons,*' Auth.: '*ἐπίορκοι* sunt et ii qui quod juraverunt non faciunt (Xen. *Agesil.* I. 12, comp. 11) et ii qui quod falsum esse norunt jurato affirmant,' Raphel. Perjury is specially mentioned in Lev. xix. 12. **εἴ τι κ.τ.λ.** is not for *ὅ τι* (Mack) but is a more emphatic and inclusive form of expression. It implies that all forms of sinfulness had not been specifically mentioned, but that all are designed to be included: Raphel (*Obs.* Vol. II. p. 562) very appositely cites Polyb. *Hist.* p. 983 [XV. 18. 5], *οἰκίας καὶ χώραν καὶ πόλεις καὶ εἴ τι ἕτερόν ἐστι Μασσα-*

εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

νίσσου. **τῇ ὑγιαινούσῃ διδασκ.**] '*the sound* (*healthful*, —not *healthgiving*, Mosh.) *doctrine*:' καλῶς εἶπε τῇ ὑγιαιν. διδασκαλίᾳ, ἐκεῖνα γὰρ πάντα πάθη ψυχῆς ἦν διεφθαρμένης, Chrys.; comp. Plutarch, *de Liber. Educ.* § 9, τῆς ἀδιαφθόρου καὶ ὑγιαινούσης παιδείας, ib. § 7, ὑγιαίνοντος καὶ τεταγμένου βίου. The formula is nearly identical in meaning with ἡ καλὴ διδασκαλία, ch. iv. 6, and ἡ κατ' εὐσέβειαν διδασκ., ch. vi. 3, and stands in clear and suggestive contrast to the sickly (ch. vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis. The present part. seems to convey the idea of present existing healthiness, which was to be maintained and not depraved: comp. Waterl. *Trinity*, Vol. III. p. 400. The expressions ὑγιαίνουσα διδασκαλία, 2 Tim. iv. 3, Tit. i. 9, ii. 1, and ὑγιαίνοντες λόγοι, 1 Tim. vi. 3, 2 Tim. i. 13 (comp. Tit. ii. 8), are peculiar to the Pastoral Epistles, and have frequently been urged as 'un-Pauline:' to this the answer of Wiesinger (*on Tit.* i. 9) seems fair and satisfactory— viz. that it is idle to lay stress upon such an usage, unless at the same time corresponding expressions can be produced out of St Paul's other Epp., which might suitably take the place of the present: see in answer to Schleiermacher, Planck, *Bemerkungen*, Gott. 1808, Beckhaus, *Specimen Obs.* Ling. 1810. The majority of these objections are really fundamentally uncritical. If in these Epp. the Apostle is characterizing a different form of error from any which he had previously described, and if the expressions he has made use of admirably and felicitously depict it, why are we to regard them with suspicion because they do not occur in other Epp. where really *dissimilar* errors are described? That there *is* a certain difference in the language of these Epp. we freely admit, yet still it is not one whit more than we may naturally expect from the form of errors described (see Huther, *Einleit.* p. 52), the date of the composition (see notes on ver. 3), and, possibly, the age and experiences of the inspired author; comp. Guerike, *Einleit.* § 48. 2, p. 402 (ed. 2). It is to be regretted that so able a writer as Reuss should still feel difficulties about the authorship of this Ep.; see his *Gesch. des N.T.* § 90, p. 76.

11. **κατὰ τὸ εὐαγγέλιον**] '*according to the Gospel*;' specification of that with which all the foregoing is in accordance. There is some little difficulty in the connexion. Three constructions have been proposed: the clause has been connected (*a*) with τῇ ὑγ. διδασκ., Beng., Leo, Peile, al.; (*b*) with ἀντίκειται, Mack, Matth., comp. Justin. 2; (*c*) with the whole foregoing sentence, ver. 9 sq., De W., Huther, Wiesing. Of these (*a*) seems clearly grammatically untenable; for the article [inserted in D[1]; Clarom., Aug., Boern., Vulg.; Bas.] cannot be dispensed with, as Theoph. in his gloss. τῇ οὔσῃ κατὰ τὸ εὐαγγέλ. tacitly admits. Again (*b*) is exegetically unsatisfactory, as the sentence would thus be tautologous, the ὑγ. διδασκ. being obviously the import of the εὐαγγέλ., if not even synonymous with it; comp. ch. vi. 1, 3. Thus then (*c*) is alone tenable: the Apostle substantiates his positions about the law and its application by a reference to the Gospel. His present assertions were coincident with its teaching and prin-

12 Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με

I thank Him who entrusted that Gospel to me, and who was merciful to me in my ignorance and unbelief: to Him be all honour and glory.

12. Καὶ χάριν ἔχω] So *Tisch.* (ed. 2, 7) with DKL; great majority of mss.; Clarom., Goth., Syr. (both), al.; Dam., Œcum. (text); Lucif., Ambrst. (*Rec.*, *Griesb.*, *Scholz*). The connecting καὶ is omitted in AFGℵ; about 10 mss.; Aug., Boern., Vulg., Copt., Æth. (both), Arm.; Chrys., Theod., al.; Pel., Vig., Bed. (*Mill*, Prolegom. p. LXXXIV, *Lachm.*, *Huther*, *Tisch.* ed. 1). The preponderance of external authority is thus appy. in favour of the omission. Perhaps the internal arguments slightly preponderate in the other direction: for if, on the one hand, the important critical principle, 'proclivi lectioni præstat ardua' (comp. Tregelles, *Printed Text of N.T.*, p. 221), seems here to find an application, still, on the other, the insertion of καὶ is distinctly in accordance with St Paul's use of that particle. Thus then as it is *possible* that the omission of καὶ may have arisen from a mistaken idea of the connexion of ἐγὼ with χάριν ἔχω, and also as it would leave an abruptness here hardly natural, we still retain, though not by any means with confidence, the reading of *Tischendorf*.

ciples: so, very similarly, Rom. ii. 16; see Meyer *in loc.*, and on κατά, Winer, *Gr.* § 49. d, p. 357, comp. notes *on Eph.* i. 5. **τῆς δόξης**] is not a mere genitive of *quality* (comp. Winer, *Gr.* § 34. 3. b, p. 211), and only equivalent to ἔνδοξος, Beza, Auth., al., but is the gen. of the *contents;* see Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126, and notes *on Eph.* i. 13; and comp. 2 Cor. iv. 4. The glory of God, whether as evinced in the sufferings of Christ (Chrys.) or in the riches of His sovereign grace (De W.), is the *import*, that which is contained in and revealed by the Gospel, 'quod Dei majestatem et immensam gloriam [Rom. ix. 23, Eph. iii. 16] explicet,' Justiniani, 2. The gen. τοῦ Θεοῦ is consequently not the gen. *originis* (τὴν μέλλουσαν δόξαν ἐπαγγέλλεται, Theod., comp. also Chrys.), but the simple *possessive* gen., the glory which essentially belongs to and is immanent in God. **μακαρίου**] This epithet (only in this connexion here and ch. vi. 15), when thus applied to God, seems designed still more to exalt the glory of the Gospel dispensation. Μακάριος indeed was God, not only on account of His own immutable and essential perfections (ὅς ἐστιν αὐτομακαριότης, Theoph. *in* 1 *Tim.* v. 15), but on account of the riches of His mercy in this dispensation to man; comp. Greg. Nyss. *in Psalm.* i. 1, Vol. I. p. 258 (ed. Morell), τοῦτο μόνον ἐστὶ μακάριον τῇ φύσει οὗ πᾶν τὸ μετέχον μακάριον γίγνεται: comp. also Suicer, *Thesaur.* Vol. II. p. 289. **ὃ ἐπιστεύθην ἐγώ**] '*with which I was entrusted;*' a common construction in St Paul's Epp., especially in reference to this subject; see 1 Cor. ix. 17, Gal. ii. 7, 1 Thess. ii. 4, Tit. i. 3. As the context is simply referring to the past, not (as in Gal. ii. 7) also to the present fact of the Apostle's commission, the aor. is perfectly suitable; see notes *on Gal.* ii. 7.

12. **Καὶ χάριν ἔχω**] '*And I give thanks;*' appended paragraph (not however, as Alf., only with a comma after ἐγὼ) expressive of the Apostle's profound thankfulness for God's mercy toward him, as implied in the ὃ ἐπιστεύθην of the preceding verse. It

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο,
θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάσφημον καὶ 13

has been urged by Schleierm. (p. 163 sq.) in his arguments against the genuineness of this Ep., that there is here a total want of connexion. Were it even so, no argument could be fairly founded on it, for what is more noticeable than St Paul's tendency to digression whenever anything connected with his mission and the mercy of God towards him comes before his thoughts? comp. 1 Cor. xv. 9 sq., Eph. iii. 8. Here however there is scarcely *any* digression; the Apostle pauses on the weighty words ὃ ἐπιστεύθην ἐγώ (what a contrast to the ignorance and uncertainty of the false teachers! ver. 7), to express with deep humility (comp. Chrys.) his thankfulness; with this thankfulness he interweaves, ver. 13 sq., a demonstration founded on his own experiences, of the transforming grace of the Gospel, and the forgiveness (not the legal punishment) of sin. Thus, without seeking to pursue the subject in the form of a studied contrast between the law and the Gospel (he was not now writing against *direct* Judaizers), or of a declaration how the transgressors of the law were to attain righteousness (see Baumgarten, *Pastoralbr.* p. 224 sq.), he more than implies it all in the history of his own case. In a word, the law was for the *condemnation* of sinners; the Gospel of Jesus Christ was for the *saving* of sinners and the ministration of forgiveness: verily it was an εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ; comp. Huther *in loc.*

τῷ ἐνδυναμώσαντί με] '*to Him who strengthened me within,*' sc. for the discharge of my commission, for bearing the λάβουρον (Chrys.) of Christ. The expressive word ἐνδυναμ., with the exception of Acts ix. 22, is only found in the N.T. in St Paul's Epp. (Rom. iv. 20, Eph. vi. 10, Phil. iv. 13, 2 Tim. ii. 1, iv. 17) and Heb. xi. 34: comp. notes *on Eph.* vi. 10. There does not seem any reference to the δυνάμεις which attested the Apostleship (Macknight), nor specially to mere bravery in confronting dangers (comp. Chrys.), but generally to spiritual δύναμις for the functions of his apostleship. **πιστόν**] '*faithful,*' '*trusty;*' comp. 1 Cor. vii. 25. Eadie, *on Eph.* i. 1, p. 4, advocates the participial translation 'believing' (comp. Goth, 'galáubjandan'): this however seems here clearly untenable; the addition of the words εἰς διακονίαν shows that the word is used in its ordinary ethical, not theological sense.

θέμενος εἰς διακ.] '*appointing me,* or *in that he appointed me, for the ministry;*' not 'postquam,' Grot., but 'dum posuit, *&c.*' Beng. The act, τὸ θέσθαι εἰς διακ., furnished proof and evidence ὅτι πιστόν με ἡγήσατο: πῶς γὰρ ἂν ἔθετό με εἰ μὴ ἐπιτηδειότητα εὗρεν ἐν ἐμοί; Theoph.; see Winer, *Gr.* § 45. 4, p. 311. Schleiermacher takes exception at this expression; why may we not adduce 1 Thess. v. 9, ἔθετο ἡμᾶς εἰς ὀργήν?

13. **ὄντα**] The participle seems here to involve a *concessive* meaning, 'though I was,' 'cum tamen essem,' Justiniani,—not, 'a man who was,' Alf., as this gives it a predicative character. On the use of participles in concessive sentences, see Donaldson, *Gr.* § 621, and comp. notes on ver. 7. **βλάσφημον**] '*a blasphemer;*' in the full and usually received meaning of the word, as it was specially against the name of our Lord (Acts xxvi. 9, 11) that St Paul both spoke and acted. The verb

διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποί-
14 *ησα ἐν ἀπιστίᾳ, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ Κυρίου*

βλασφημεῖν (*i.e. βλαψιφημεῖν*, Pott, *Etym. Forsch.* Vol. I. p. 47, Vol. II. p. 49) taken *per se* is nearly equivalent in meaning to *λοιδορεῖν* (*e.g. Martyr. Polyc.* 9, *λοιδόρησον τὸν Χριστόν*, compared with the martyr's answer, *πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου*; compare Clem. Alex. *Pædag.* I. 8, p. 137, ed. Potter); when however it stands in connexion with God's name it naturally has the more special and frightful meaning of 'blasphemy,' *ἡ εἰς Θεὸν ὕβρις*, Suidas: see Suicer, *Thesaur.* s.v. Vol. I. p. 696 sq. **διώκτην**] '*persecutor;*' *οὐ μόνον ἐβλασφήμουν ἀλλὰ καὶ τοὺς ἄλλους διώκων βλασφημεῖν ἠνάγκαζον*, Œcum.: see Acts xxii. 4, xxvi. 11, Gal. i. 13, 23. **ὑβριστήν**] '*doer of outrage,*' Conyb. and Hows.; only here and Rom. i. 30; *ὑβριστής* [perhaps from *ὑπέρ*, Donalds. *Cratyl.* § 335, with verbal root, *I* (ire), Pott, *Etym. Forsch.* Vol. I. p. 144] is one who displays his insolence not in *words* merely, but in *deeds* of violence and outrage: see Trench, *Synon.* § 29. 'Paulus nequitiam quibusdam veluti gradibus amplificat. Primus gradus est maledicere, ideo se vocat blasphemum; secundus insectari, ideo se appellat persecutorem; et quia potest insectatio citra vim consistere, addit tertio se fuisse oppressorem,' Justiniani. The translation of the Vulgate 'contumeliosus,' is scarcely critically exact, as, although 'contumelia' [perhaps from 'contumeo,' Voss, *Etymol.* s.v., comp. Pott, Vol. I. p. 51] is frequently applied to deeds (*e.g.* Cæsar, *Bell. Gal.* III. 13, quamvis vim et contumeliam [fluctuum] perferre), 'contumeliosus' seems more commonly applied to words. The distinction between *ὑπερήφανος* (thoughts), *ἀλαζών* (words), and *ὑβριστής* (deeds), is investigated in Trench, *l. c.*; see also Tittm. *Synon.* I. 74. **ἀλλὰ ἠλεήθην**] '*still, notwithstanding, I obtained mercy.*' Ἀλλὰ has here its full and proper *seclusive* ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2), and thence commonly adversative force: God's mercy and St Paul's want of it are put in sharpest contrast. In the following words the Apostle clearly does not seek simply to excuse himself (De W.), but to illustrate the merciful procedure of divine grace. His ignorance did not give him any claim on God's *ἔλεος*, but merely put him within the pale of its operation. **ἐν ἀπιστίᾳ** ('being yet *in unbelief,*' Peile) then further defines the ground of his *ἄγνοια*: his ignorance was due to his *ἀπιστία*. How far that *ἀπιστία* was excusable is, as Huther observes, left unnoticed: it is only implied that the *ἄγνοια* which resulted from it was such as did not leave him wholly *ἀναπολόγητος*; *οὐ γὰρ φθόνῳ βαλλόμενος ἐπολέμουν, ἀλλ' ὑπὲρ τοῦ νόμου δῆθεν ἀγωνιζόμενος*, Theod.: comp. Acts iii. 17, Rom. x. 2, and see esp. the excellent sermon of Waterland, Part II. Vol. v. p. 731.

14. **ὑπερεπλεόνασεν**] '*was* (not '*hath been,*' Peile) *exceeding abundant,*' ܣܓܝܬ [magna fuit] Syr.; comp. Rom. v. 20, *ὑπερεπερίσσευσεν ἡ χάρις*, 2 Thess. i. 3, *ὑπεραυξάνει ἡ πίστις*. There is not here any *comparative* force in *ὑπερεπλ.*, whether in relation to the Apostle's former sin and unbelief (Mack), or to the *ἔλεος* which he had experienced (*ὑπερέβη καὶ τὸν ἔλεον τὰ δῶρα*, Chrys.), as verbs compounded with *ὑπὲρ* are used by St Paul in a *superl.* rather than a *compar.* sense; see Fritz. *Rom.* Vol. I.

ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς 15

p. 350; the Apostle thus only explains more fully how, and in what measure, he obtained mercy. This, it may be observed, he introduces, not by an explanatory *καί*, or a confirmatory *γάρ*, but by *δέ*; a gentle adversative force being suggested by the last words, *ἐν ἀπιστίᾳ*: 'yes, unbelieving I was, *but* God's grace was not on that account given in scanty measure:' see especially Klotz, *Devar.* p. 363 sq., and compare the remarks in notes *on Gal.* iii. 8, 11, and al. pass. The word *ὑπερπλ.* is excessively rare; it has at present only been found in the *Psalt. Salom.* v. 19, and Hermæ *Past.* II. Mand. v. 2, where it is used with a semi-local reference,—*οὐ χωρεῖ ἐκεῖνο τὸ ἄγγος, ἀλλ' ὑπερπλεονάζει τὸ τρυφερὸν πνεῦμα.* On St Paul's frequent use of verbs compounded with *ὑπέρ*, see notes *on Eph.* iii. 20.

μετὰ πίστ. καὶ ἀγ.] Faith and love are 'the *concomitants* of the grace of our Lord Jesus;' on which proper force of *μετά*, see notes *on Eph.* vi. 23, and comp. ib. iv. 2. Leo has rightly felt and expressed this use of the prep.,—'verbis *μετὰ κ.τ.λ.* indicatur *πίστ. κ. ἀγ.* quasi comites fuisse illius *χάριτος*.' Of the two substantives the first, *πίστις*, stands in obvious antithesis to *ἐν ἀπιστίᾳ*, ver. 13 (on its more inclusive sense as also implying *ἐλπίς*, see Usteri, *Lehrb.* II. 1. 4, p. 241), while *ἀγάπη*, which here seems clearly to imply Christian love, love *to man* (Justin.) as well as *to God*, suggests a contrast to his former cruelty and hatred; 'dilectio in Christo [opponitur] sævitiæ quam exercuerat adversus fideles,' Calv. **τῆς ἐν Χρ. Ἰησ.**] '*which is in Christ Jesus*,'—not 'per Christum,' Justin. (comp. Chrys., *τὸ ἐν διά ἐστιν*), but *in* Him, as its true sphere and element. Faith and love have their only true centre in Jesus Christ; it is only when we are in union with Him that we can share in and be endowed with those graces. This proper meaning of *ἐν* has frequently been vindicated in these commentaries; see notes *on Gal.* ii. 17, *on Eph.* i. 1, al. On the insertion of the article see notes on ch. iii. 13.

15. **πιστὸς ὁ λόγος**] '*Faithful is the saying*,' 'triggv [trusty, sure] thata vaurd,' Goth.; *πιστός,—ἀντὶ τοῦ ἀψευδὴς καὶ ἀληθής*, Theod. This 'gravissima præfandi formula' (Beng.) is found only in the Pastoral Epp.; ch. iii. 1, iv. 9, 2 Tim. ii. 11, Tit. iii. 8; comp. the somewhat similar forms, *οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν*, Rev. xxi. 5, xxii. 6 (om. *εἰσιν*), and *ἀληθινὸς ὁ λόγος*, 1 Kings x. 6, 2 Chron. ix. 5. This is one of the many hints that may tend to confirm us in the opinion that the three Epp. were written about the same time; comp. Guerike, *Einleit.* § 48. 1, p. 400 (ed. 2). **πάσης ἀποδοχῆς**] '*all* (i.e. *every kind of*) *acceptation*,' Auth.; an excellent translation. Ἀποδοχή, 'exceptio studii et favoris plena,' Schweigh. *Lex. Polyb.* s.v. (comp. *ἀποδεκτός*, ch. ii. 3, v. 4), is used very frequently and in very similar constructions by later Greek writers; *e.g.* *ἀποδ. ἄξιος*, Philo, *de Præm.* § 23, Vol. I. p. 565, ib. *de Profug.* § 2, Vol. II. p. 410, al. In Polybius (where it very frequently occurs) it is occasionally found in union with *πίστις*, *e.g.* *Hist.* I. 43. 4, VI. 2. 13,—'etiam *fides* est species *acceptionis*,' Beng.; see the collections of Elsner and the phraseological annotators, by all of whom the word is abundantly illustrated. On this use of *πᾶς* with abstract

Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶ-
16 τός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ
πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακρο-

nouns, commonly denoting *extension* ('omnium totius animæ facultatum,' Beng.) rather than *intension*, see notes *on Eph.* i. 8. **ἦλθεν εἰς τὸν κόσμον**] '*came into the world:*' see John xvi. 28, and (according to the most probable construction) ib. i. 9. In these passages *κόσμος* is appy. used in its *physical* or perhaps rather (see John iii. 16 sq.) *collective* sense; comp. Reuss, *Théol. Chrét.* IV. 20, p. 228, and notes *on Gal.* iv. 3. The allusion they involve to the *προΰπαρξις* of Christ is clear and unmistakeable; comp. Pearson, *Creed*, Vol. I. p. 141 (ed. Burton). **ὧν πρῶτός εἰμι ἐγώ**] '*of whom I am chief;*' 'antecedens omnes non tempore sed malignitate,' August. *in Psal.* lxx. I. 1. Justiniani and others, following a hint of Ambrose, endeavour to qualify these words, by referring the relative, not to *ἁμαρτωλοὺς* absolutely, but 'iis tantum qui ex Judaismo conversi erant in fidem;' *ὧν* sc. *σωζομένων*, Wegsch.: similarly Mack, and, as we might hardly have expected, Waterland, *Serm.* xxx. Vol. v. p. 729. As however the words *Χριστὸς ἦλθεν... σῶσαι* must clearly be taken in their widest extent,—'non solos illos Judæos sed et omnes omnino homines et peccatores venit salvos facere,' Corn. a Lap.,—any interpretation which would limit either *ἁμαρτωλοὺς* or its relative seems exegetically untenable. Equally unsuccessful is any grammatical argument deduced from the anarthrous *πρῶτος*, scil. 'einer der Vornehmsten,' Flatt; for comp. Matth. x. 2 (De W. also cites ib. xxii. 38, but the reading is doubtful), and Middleton, *Article*, VI. 3, p. 100 (ed. Rose). Thus to explain away the force of this expression is seriously to miss the strong current of feeling with which, even in terms of seeming hyperbole (*αὐτὸν ὑπερβαίνει τῆς ταπεινοφροσύνης ὅρον*, Theod.), the Apostle ever alludes to his conversion, and his state preceding it; see notes *on Eph.* iii. 8.

εἰμι] Not *ἦν*; 'cave existimes modestiæ causâ Apostolum mentitum esse. Veram enim non minus quam humilem confessionem edere voluit, atque ex intimo cordis sensu depromptam,' Calv. See the excellent sermons on this text by Hammond, *Serm.* XXX. XXXI. p. 632 sq. (A.-C. Libr.), and compare August. *Serm.* CLXXIV. CLXXV. Vol. v. p. 939 sq. (ed. Migne), Frank, *Serm.* VIII. Vol. I. p. 108 sq. (A.-C. L.).

16. **ἀλλά**] '*Howbeit,*' Auth.; not resumptive ('respicit ad ver. 13,' Heinr.), but, as in ver. 13, seclusive and antithetical, marking the contrast between the Apostle's own judgment on himself and the mercy which God was pleased to show him: *ἁμαρτωλὸς (μέν) εἰμι, ἀλλὰ ἠλεήθην*. Beza has here judiciously changed 'sed,' Vulg., into '*verum;*' see Klotz, *Devar.* Vol. II. p. 3, and compare some remarks of Waterland on this particle, *Serm.* v. (Moyer's Lect.), Vol. II. p. 108.

διὰ τοῦτο] '*on this account,*' '*for this end;*' pointing to, and directing more especial attention to the *ἵνα*.

ἐν ἐμοί] '*in me;*' not equiv. to *δι' ἐμοῦ* (Theod.), but with the usual and full force of the prep.; the Apostle was to be as it were the *substratum* of the action: comp. Exod. ix. 16, and see exx. in Winer, *Gr.* § 48. a, p. 345, and notes *on Gal.* i. 24.

πρώτῳ] '*chief,*' not 'first,' Auth.: 'alludit ad id quod nuper dixerat se

θυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ'

primum esse inter peccatores,' Calv. **ἐνδείξηται**] '*might show forth;*' intensive, or, as it has been termed, *dynamic* middle; comp. Donalds. *Gr.* § 432. 2. *bb*, Krüger, *Sprachl.* § 52. 8, and see notes *on Eph.* ii. 7, where this word and its uses are noticed and investigated. **τὴν ἅπασαν μακρ.**] '*the whole of His long-suffering;*' *i.e.* 'the fulness of long-suffering,' Peile; *οὐκ ἔφη, ἵνα ἐνδ. ἐν ἐμοὶ τὴν μακρ., ἀλλὰ τὴν πᾶσαν μακρ.· ὡς ἂν εἰ ἔλεγε, μᾶλλον ἐμοῦ ἐπ' ἄλλῳ οὐκ ἔχει μακροθυμῆσαι*, Chrys. The reading *ἅπασαν* (*Lachm.*, *Tisch.*) is not *quite* certain: the preponderance of uncial authority [AFG‎א opp. to DKL] is in its favour, but it may be remarked that the form *ἅπας* is only found once more in St Paul's Epp., Eph. vi. 13 (Gal. iii. 28 *Lachm.* is very doubtful), while the more common form occurs about 420 times. St Luke uses *ἅπας* far more (23 times *certain*) than any other of the sacred writers. On the less usual position of the article, see Middl. *Greek Art.* ch. VII. p. 104 note, and comp. Gersdorf, *Beiträge*, p. 381, who has however omitted this instance and Acts xx. 18: comp. Green, *Gramm.* p. 194. We need not here modify the meaning of *μακροθ.*: 'Deo tribuitur *μακροθ.* quia pœnas peccatis debitas differt propter gloriam suam, et ut detur peccatoribus resipiscendi locus,' Suicer, *Thesaur.* s.v. Vol. II. p. 293. The distinction of Theoph. (*on Gal.* v. 22) between *μακροθυμία* (*σχολῇ ἐπιτιθέναι τὴν προσήκουσαν δίκην*) and *πρᾳότης* (*ἀφιέναι παντάπασι*) cited by Suicer, s.v., and Trench, *Synon.* § 50. ε, may perhaps be substantiated by comparing this passage with Tit. iii. 2. **πρὸς ὑποτύπωσιν κ.τ.λ.**] '*to exhibit a pattern for them, &c.,*' *πρὸς ἀπόδειξιν*, Œcum. 2: *ὑποτύπ.*, ܬܚܘܝܬܐ [ostensio, exemplum, 2 Pet. ii. 6] Syr., is a **δὶς λεγόμ.**; here, and in a somewhat modified sense, 2 Tim. i. 13. St Paul's more usual expression is *τύπος* (Rom. v. 14, vi. 17, 1 Cor. x. 6, Phil. iii. 17, al.), but for this *ὑποτ.* is perhaps here substituted, as it is not so much the mere passive example (*τύπον*) as the active display of it on the part of God ('ad exprimendum exemplar,' Erasm.) which the Apostle wishes to specify. The usual explanation that the Apostle himself was to be the *ὑπόδειγμα* (2 Pet. ii. 6), the standing type and representative, the 'all-embracing example' (Möller), of those who were hereafter to believe on Christ ('si credis ut Paulus, salvabere ut Paulus,' Beng.), is scarcely satisfactory. It was not so much the Apostle as the *μακροθ.* shown to him that was the object of the *ὑποτύπ.*; comp. Wiesing. *in loc.* On the technical meaning (adumbratio et institutio brevis) see the notes of Fabricius on Sext. Empir. p. 1, and Suicer, *Thesaur.* s.v. Vol. II. p. 1398. The gen. *τῶν μελλόντων* ('in respect of,' 'pertaining to,' see Donaldson, *Gr.* § 453) may be more specifically defined as the gen. *of the point of view* (Scheuerl. *Synt.* § 18, p. 129), or perhaps, more correctly, as an extended application of the *possessive gen.*; the *ὑποτύπωσις* was designed in reference to them, to be, as it were, their property; so 2 Pet. ii. 6; comp. Soph. *Œd. Col.* 355, and see Scheuerl. *Synt.* § 13. 2, p. 112 sq., Matth. *Gr.* § 343. 1 (not 2, where Soph. *l. c.* is misinterpreted, see Wunder *in loc.*). If the dative had been used, the idea of the 'convenience,' 'benefit,' of the parties concerned would have come more prominently into notice: con-

17 αὐτῷ εἰς ζωὴν αἰώνιον. τῷ δὲ βασιλεῖ τῶν αἰώνων,

trast Ecclus. xliv. 16 with 2 Pet. *l. c.* The explanation of Bretsch., 'ut (hoc meo exemplo) adumbraret conversionem futuram gentium,' is grammatically defensible but not exegetically satisfactory. **πιστεύειν ἐπ' αὐτῷ**] '*to believe on Him.*' In this construction, which only occurs elsewhere in Luke xxiv. 25 (omitted by Huther) and (in one and the same citation from the LXX.) Rom. ix. 33, x. 11, 1 Pet. ii. 6 (Matth. xxvii. 42 is doubtful), Christ is represented as the *basis, foundation,* on which faith rests; ἐπὶ with dat. marking 'absolute superposition' (Donalds. *Gr.* § 483), and thence the accessory notion of 'dependence on;' see Bernhardy, *Synt.* v. 24, p. 250, Krüger, *Sprachl.* § 68. 41, p. 541. If we adopt the usual reading and explanation in Mark i. 15 (comp. John iii. 15 [*Tisch.*, *Lachm.* marg.], Gal. iii. 26, Jerem. xii. 6; Ignat. *Philad.* 8), it may be observed that πιστεύω has five constructions in the N.T., (*a*) with simple dat.; (*b*) with ἐν; (*c*) with εἰς; (*d*) with ἐπὶ and dat.; (*e*) with ἐπὶ and accus. Of these it seems clear that the prepositional constructions have a fuller and more special force than the simple dative (see Winer, *Gr.* § 31. 5, p. 191), and also that they all involve different shades of meaning. There may be no great difference in a dogmatical point of view (comp. Pearson, *Creed*, Vol. II. p. 8, ed. Burt.), still the grammatical distinctions seem clearly marked. In a word, the exercise of faith is contemplated under different aspects: (*a*) expresses only the simple act; (*b*) involves also the idea of union with; (*c*) union with, appy. of a fuller and more mystical nature (comp. notes *on Gal.* iii. 27), with probably some accessory idea of moral motion, mental direction toward; see Winer, *Gr.* § 49. a, p. 354; (*d*) repose, reliance on; (*e*) mental direction with a view to it; Fritz. *Rom.* iv. 5, Vol. I. p. 217, comp. Donalds. *Gr.* § 483. Of the four latter formulæ it may be remarked in conclusion that (*b*) and (*d*) are of rare occurrence; (*c*) only (John iii. 15 is doubtful) is used by St John and St Peter, by the former very frequently; and about equally with (*e*) by St Luke, and rather more than equally by St Paul: a notice of these constructions will be found in Reuss, *Théol. Chrét.* IV. 14, p. 229; comp. also Tholuck, *Beiträge*, p. 94 sq. **εἰς ζωὴν αἰώνιον**] '*unto eternal life;*' object to which the exercise of πίστις ἐπ' αὐτῷ was directed. It is singular that Bengel should have paused to notice that this clause can be joined with ὑποτύπωσιν: such a construction has nothing to recommend it.

17. **τῷ...βασιλεῖ τῶν αἰώνων**] '*to the king of the ages,*' ܠܡܠܟܐ ܕܥܠܡܐ [regi sæculorum] Syr.;—a noticeable title, that must not be diluted into 'the king eternal' of Luth. and Auth., even if Hebraistic usage (comp. Winer, *Gr.* § 34. b, p. 211) may render such a dilution grammatically admissible: comp. Heb. i. 2, xi. 3. The term οἱ αἰῶνες seems to denote, not 'the worlds' in the usual concrete meaning of the term (Chrys., and appy. Theod., Theoph.), but, in accordance with the more usual *temporal* meaning of αἰὼν in the N.T., '*the ages,*' the temporal periods whose sum and aggregation (αἰῶνες τῶν αἰώνων) adumbrate the conception of eternity: see notes *on Eph.* i. 21. The βασιλεὺς τῶν αἰώνων will thus be 'the sovereign dispenser and disposer of the ages of the world;' see Psalm cxlv. 13, ἡ βασιλεία σου βασιλεία

ἀφθάρτῳ ἀοράτῳ μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

I charge thee, son Timothy, to fight the good fight of faith, and not to make shipwreck of it as some have done.

Ταύτην τὴν παραγγελίαν παρατί- 18

πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ, and see Exod. xv. 18; so Hamm. 1, comp. Usteri, *Lehrb.* II. 2. 4, p. 315. Any reference to the Gnostic æons (Hamm. 2) is untenable, and completely out of place in this sublime doxology. The title does not occur again in the N.T., but is found in the O.T., Tobit xiii. 6, 10; comp. Ecclus. xxxvi. 17 (19 or 22), ὁ Θεὸς τῶν αἰώνων. **ἀφθάρτῳ**] '*incorruptible;*' nearly equivalent to ὁ μόνος ἔχων ἀθανασίαν, ch. vi. 16. This epithet is only found in union with Θεὸς here and Rom. i. 23; comp. Wisd. xii. 1. Both this and the two following epithets must be connected with Θεῷ, not βασιλεῖ (Auth., Conyb., al.), which is scarcely grammatically tenable. Huther urges against this the omission of the article before the epithet, which however frequently takes place in the case of a title in apposition; see Middleton, *Greek Art.* p. 387 (ed. Rose). **ἀοράτῳ**] '*invisible;*' see Col. i. 15, and comp. 1 Tim. vi. 16; νῷ μόνῳ σκιαγραφούμενος καὶ τοῦτο λίαν ἀμυδρῶς καὶ μετρίως, Greg. Naz. *Orat.* XXXVIII. 11 (a noble passage), p. 615 D (ed. Morell). **μόνῳ Θεῷ**] '*only God;*' comp. ch. vi. 15, ὁ μακάριος καὶ μόνος δυνάστης. It is not of serious importance whether, with Pseud.-Ambrose *in loc.*, we refer this appellation to the First Person ('particula μόνῳ extraneas tantum personas, non autem divinas excludit,' Just., comp. Basil, *Eunom.* Book IV. ad fin.) or, with Theod. and Greg. Naz. (*Orat.* XXXVI. 8, p. 586 B, ed. Morell), to the three Persons of the blessed Trinity. The former seems most probable; comp. John xvii. 3. The reading of the text, a 'magnifica lectio,' as Bengel truly calls it, is supported by such preponderating authority [AD[1]FGℵ[1] opp. to KLℵ[4]] that it seems difficult to imagine how Leo *can* still defend the interpolated σοφῷ. **τιμὴ καὶ δόξα**] '*honour and glory;*' a combination in doxology only found here and (with the art.) in Rev. v. 13, comp. iv. 9 sq. St Paul's usual formula is δόξα alone, with the art.: see notes *on Gal.* i. 5. **εἰς τοὺς αἰῶνας κ. τ. λ.**] '*to the ages of the ages,*' *i.e.* 'for all eternity;' see notes *on Gal.* i. 5.

18. **Ταύτην τὴν παραγγελίαν**] '*This command;*' τί δὲ παραγγέλλεις, εἰπέ; ἵνα στρατεύῃ κ.τ.λ., Chrys. The reference of these words has been very differently explained: they have been referred (*a*) *directly* to παραγγείλῃς, ver. 3, Calv., Est., Mack; (*b*) to παραγγελίας, ver. 5, Beng.; (*c*) to πιστὸς ὁ λόγος κ.τ.λ., Peile; (*d*) to ἵνα στρατ., Chrys., De Wette, al., comp. John xiii. 34. The objection to (*a*) lies in the fact that in ver. 3 the παραγγ. is defined and done with; to (*b*) that the purport of the παραγγ. is not defined, but only its aim stated; and to both that the length of the digression, and the distance of the apodosis from the protasis, is far too great: (*c*) is obviously untenable as ver. 15 involves no παραγγελία at all. It seems best then (*d*), with Chrys. and the principal modern expositors, to refer παραγγ. *directly* to ἵνα στρατ., and indirectly and allusively to ver. 3 sq., inasmuch as obedience to the command there given must form a part of the καλὴ στρατεία. This verse

θεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-

thus forms a *general* and appropriate conclusion; ver. 3—11 convey the direct injunctions; ver. 12—16 the authority of the Apostle; ver. 18 sq. the virtual substance of his previous injunctions expressed in the simplest form.

παρατίθεμαί σοι] '*I commit to thee*, as a sacred trust;' *τῆς φυλακῆς τὸ ἀκριβὲς δηλοῖ*, Chrys.; comp. 2 Tim. ii. 2. The use and force of the middle in such forms of expression may be perhaps felt by observing that the object is represented, as it were, as emanating from, or belonging to, the subject of the verb; see Krüger, *Sprachl.* § 52. 8. 6, p. 365, and comp. Donalds. *Gr.* § 432. 2. *bb.*

κατὰ τὰς κ.τ.λ.] '*in accordance with the forerunning prophecies about thee;*' defining clause apparently intended to add weight to the Apostle's exhortation (*ἀφορῶν πρὸς ἐκείνας...παραινῶ σοι*, Theoph.), and to suggest to Timothy an additional ground of obligation; *ἐκείνων ἄκουσον, ἐκείναις πείθου...... ἐκεῖναί σε εἵλοντο εἰς ὃ εἵλοντό σε*, Chrys. There is thus no necessity for here assuming an hyperbaton, scil. *ἵνα στρατεύῃ κατὰ τὰς κ.τ.λ.* (Œcum., Möller), a very forced and untenable construction. **προαγούσας**] '*forerunning*,' '*precursory;*' see Heb. vii. 18, *προαγούσης ἐντολῆς*. The order of the words might seem to imply the connexion of *ἐπὶ σὲ* with *προαγούσας* ('leading the way to thee, pointing to thee as their object,' Matth.), but as this involves a modification of the simple meaning of *προάγω*, and also (see below) of *προφητεῖαι* as well, it is best, with De W., Huther, and most modern commentators, to connect *ἐπὶ σὲ* with *προφητείας*. It is not however necessary to give *προ-αγούσας* a purely temporal sense (Syr.); the local or quasi-local meaning which nearly always marks the word in the N.T. may be fully retained; the prophecies went forward, as it were, the heralds and avant-couriers of the actions which they foretold; compare ch. v. 24.

ἐπὶ σέ] '*upon thee*,' or, more in accordance with our idiom, '*concerning thee*,' 'respecting thee,' Peile. Ἐπὶ marks the ethical direction, which, as it were, the prophecies took (see Winer, *Gr.* § 49. l, p. 362), and, with its proper concomitant idea of 'ultimate super-position,' points to the object on whom they came down (from above) and rested; see Donalds. *Gr.* § 483, and compare the exx. in Krüger, *Sprachl.* § 68. 42. 1, p. 543.

τὰς προφητείας] '*the prophecies:*' not 'the premonitions of the Holy Spirit' (*κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἐδέξω*, Theod.) which *led to* the ordination of Timothy (Hamm. *in loc.*, Thorndike, *Gov. of Churches*, ch. IV. 8,—an interpretation which involves a modification of the meaning of *προφητεία* which the word can scarcely bear), but, in accordance with its usual meaning in the N.T., 'the *predictions* suggested by the Spirit,' 'the prophecies' which were uttered over Timothy *at* his ordination (and perhaps conversion, Fell, comp. Theoph.), foretelling his future zeal and success in the promulgation of the Gospel. The *plural* may point to prophecies uttered at his circumcision and other chief events of his spiritual life (Theoph.), or, more probably, to the several sources (the presbyters perhaps) from whence they proceeded at his ordination; comp. ch. iv. 14, vi. 12. **ἵνα στρατεύῃ**] '*that*

τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπω- 19
σάμενοι περὶ τὴν πίστιν ἐναυάγησαν. ὧν ἐστιν Ὑμέ- 20

thou mayest war,' &c. In this use of ἵνα after verbs implying 'command,' 'exhortation,' *&c.*, the subjunctive clause is not a mere circumlocution for a simple infinitive, but serves to mark the *purpose* contemplated by the command as well as the immediate subject of it; comp. Luke x. 40, al., and see Winer, *Gr.* § 44. 8, p. 299 sq. On the uses of ἵνα in the N. T. see notes *on Eph.* i. 17. **ἐν αὐταῖς**] '*in them*, as your spiritual protection and equipment;' emphatic. The translation of De W., 'in the might of,' is not sufficiently exact. The prep. has here its usual and proper force; it is not identical in meaning with διά (Mosh., comp. Œcum.), or with κατά (Kypke, *Obs.* Vol. II. p. 351, and virtually Huther), but, in accordance with the image, marks, as it were, the armour *in* which Timothy was to wage his spiritual warfare; so Mack, Matth., and Winer, *Gr.* § 48. a, p. 346; comp. also Green, *Gr.* p. 289. Huther objects to this as artificial, but surely his own interpretation 'within, in the bounds of their application,' is more open to the charge, and scarcely so intelligible.

στρατείαν] '*warfare;*' not μάχην, Theod. ('Kampf,' De W.), but more inclusively, 'militiam,' Vulg., Clarom., —the service of a στρατιώτης in all its details and particulars; comp. Huther *in loc.* For examples of this simplest form of the cognate accus. (when the subst. is involved in the verb, and only serves to amplify its notion), see Winer, *Gr.* § 32. 2, p. 201, and for a correct valuation of the supposed rhetorical force, the excellent article by Lobeck, *Paralipom.* p. 501 sq.

19. **ἔχων**] '*having,*' Hamm.; not 'retinens' (Beza) as a shield or weapon (Mack, Matth.), in reference to the preceding metaphor,—this would have been expressed by a more precise word, *e.g.* ἀναλαβών, Eph. vi. 16,— or 'innitens' as a ship on an anchor (Priceus), in reference to the succeeding metaphor, but simply, '*habens*,' scil. as an inward and subjective possession: so Syr., where the verb is simply replaced by the prep. ב (in, with); see also Meyer *on Rom.* xv. 4. **ἀγαθὴν συνείδ.**] '*a good conscience;*' see notes on ver. 5 supra. **ἥν**] Sc. ἀγαθὴν συνείδησιν. **ἀπωσάμενοι**] '*having thrust away;*' ἀπώσατο· μακρὰν ἔρριψεν, Hesych.; see exx. in Wetst. *on Rom.* xi. 1. This expressive word marks the deliberate nature of the act, the wilful violence which the τινες (ver. 3) did to their better nature. Ἀπώσατο (appy. λόγον, Acts xiii. 46; elsewhere in the N. T. with persons, Acts vii. 27, 39, Rom. xi. 1, 2, LXX.) occurs very frequently in the LXX., and several times with abstract nouns (διαθήκην, 2 Kings xvii. 15, *Alex.;* ἐλπίδα, Jer. ii. 36; νόμον, Jer. vi. 19; ἑορτάς, Amos v. 21), as a transl. of מָאַס. The objection of Schleierm. (*üb.* 1 *Tim.* p. 36) that *St Paul* elsewhere uses this word *properly* (Rom. xi. 1, 2) as in reference to something external, not internal, is pointless; Rom. *l. c.* is a quotation. Conscience is here suitably represented as, so to say, another and a better self. Viewed practically the sentiment is of great moment; the loss of a good conscience will cause shipwreck of faith, Olsh.

περὶ τὴν πίστιν ἐναυάγ.] '*made shipwreck concerning, in the matter of, the faith:*' result of the deliberate rejection of the second of the two things specified in the preceding clause; the rejection of the second involves the

ναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

shipwreck of the first. Loesner compares Philo, *de Somn.* p. 1128 D [II. § 21, Vol. I. p. 678, ed. Mang.], *ναυαγήσαντες ἢ περὶ γλῶτταν ἄθυρον, ἢ περὶ γαστέρα ἄπληστον, ἢ περὶ τὴν τῶν ὑπογαστρίων ἀκράτορα λαγνείαν.* There is however some difference in the use of the prep. In Philo *l. c.* it marks really what led to the shipwreck; the accusatives properly representing the objects 'around which the action or motion takes place,' see Winer, *Gr.* § 49. i, p. 361, Donalds. *Gr.* § 482. c: in the present case merely the object in reference to which it happened, *perhaps* more usually expressed by the *gen.*, see Rost u. Palm, *Lex.* s. v. *περί*, I. i. e, Vol. II. p. 821. At any rate it is surely an oversight in Huther to say that *περί* with the accus. is here used in the sense in which it usually stands with the *dat.*; for, in the first place, *περί* with dat. is rarely found in Attic prose and never in the N. T.; and, secondly, *περί* with dat. ('around and upon,' Donalds. *Gr.* § 482. b), if more usual in prose, might have been suitable in Philo *l. c.* (the rock on which they split,—comp. Soph. *Frag.* 147, *περὶ δ' ἐμῷ κάρᾳ κατάγνυται τὸ τεῦχος*), but certainly not in the present passage. Kypke (*Obs.* Vol. II. p. 353) cites a somewhat different use, *περὶ τὴν Κώαν θάλασσαν ναυαγῆσαι*, Diog. Laert. I. I. 7, where the acc. seems to mark the *area* where the disaster took place, see Rost u. Palm, *Lex.* s.v. *περί*, III. 2, Vol. II. p. 825.

20. **Ὑμέναιος**] There does not seem any sufficient ground for denying the identity of Hymenæus with the heretic of that name in 2 Tim. ii. 17. Mosheim (*de Rebus*, &c., p. 117 sq.) urges the comparatively milder terms in which Hymenæus is spoken of, 2 Tim. *l. c.*; the one he says was the 'open enemy,' the other 'the insidious corrupter' of Christianity. On comparing however the two passages, it will be seen that the language and even structure is far too similar to render any such distinction either plausible or probable. The only difference is, that here the Apostle notices the fact of his excommunication, there his fundamental error; that error however was a **βέβηλος** *κενοφωνία*, 2 Tim. ii. 16. This certainly affords a hint (somewhat too summarily repudiated by Wieseler, *Chronol.* p. 314) in favour of the late date of this epistle; see notes on ver. 3.

Ἀλέξανδρος] It is more difficult to decide whether this person is identical (*a*) with Alexander *ὁ χαλκεύς*, 2 Tim. iv. 14, or (*b*) with Alexander, Acts xix. 33, or (as seems most probable) different from either. The addition of *ὁ χαλκεὺς* in the *second* epistle, and the fact that he seems to have been more a personal adversary of the Apostle's than an heretical teacher, incline us to distinguish him from the excommunicate Alexander. All that can be said in favour of (*b*) is that the Alexander mentioned in Acts *l. c.* was probably a Christian; see Meyer *in loc.*, and Wieseler, *Chronol.* p. 56. The commonness of the names makes any historical or chronological inferences very precarious; see Neander, *Planting*, Vol. I. p. 347, note (Bohn).

παρέδωκα τῷ Σατανᾷ] '*I delivered over to Satan*,' 'tradidi Satanæ,' Vulg., —scil. at some former period. The exact meaning of this formula has been much discussed. Does it mean (*a*) simply excommunication? Theod. *in loc.* and *on* 1 *Cor.* v. 5, Theoph. *in loc.*, Balsamon, on Can. VII.

I exhort that prayers be offered for all, for this is acceptable to God, who willeth the salvation of all, and whose Gospel I preach.

Παρακαλῶ οὖν πρῶτον πάντων ποι- II. εῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐ-

(Basilii), al.; comp. J. Johnson, *Unbl. Sacr.* ch. 4, Vol. II. p. 233 (A.-C. Libr.); or (*b*) simply supernatural infliction of corporeal suffering, Wolf *on Cor. l. c.*, and appy. Chrys., who adduces the example of Job; or (*c*) both combined, Meyer, and most modern interpreters? The latter view seems most in harmony with this passage, and esp. with 1 Cor. v. 2, where *simple* exclusion from the Church is denoted by αἴρειν ἐκ μέσου ὑμῶν. We conclude then with Waterland, that the 'delivering over to Satan' was a form of Christian excommunication, declaring the person to be reduced to the state of a heathen, *accompanied with* the authoritative infliction of bodily disease or death; *on Fundamentals*, ch. 4, Vol. III. p. 460. The patristic views will be found in Suicer, *Thesaur.* Vol. II. p. 940, and Petavius, *Theol. Dogm.* Vol. IV. p. 108. In this fearful formula, the offender is given over τῷ Σατανᾷ, to the Evil One in his most distinct personality; comp. notes *on Eph.* iv. 27. **παιδευθῶσιν**] '*be disciplined*,' Hamm.; '*taught by punishment*,' Conyb. The true Christian meaning of παιδεύειν, 'per molestias erudire,' is here distinctly apparent; see Trench, *Synon.* § 32, and notes *on Eph.* vi. 4.

CHAPTER II. 1. **Παρακαλῶ οὖν**] '*I exhort then;*' 'in pursuance of my general admonition (ch. i. 18) I proceed to special details.' It is singular that Schleierm., and after him De W., should find here no logical connexion, when really the sequence of thought seems so easy and natural, and has been so fairly explained by several older (comp. Corn. a Lap.), and most modern expositors. In ch. i. 18, the Apostle gives Timothy a commission in *general* terms, ἵνα στρατεύῃ κ.τ.λ. This, after the very slight digression in ver. 19, 20, he proceeds to unfold in *particulars*, the first and most important of which is the duty of prayer in all its forms. The particle οὖν has thus its proper *collective* force ('ad ea quæ antea posita sunt lectorem revocat,' Klotz; 'continuation and retrospect,' Donalds. *Gr.* § 604), and could not properly be replaced by any other particle; see Klotz, *Devar.* Vol. II. p. 717. For the use of this and similar particles, the student is *especially* referred to Euclid (*e.g.* Book I. 4, 5): the careful perusal in the original language of three or four leading propp. will give him more exact views of the real force of ἄρα, οὖν κ.τ.λ. than he could readily acquire in any other way. **πρῶτον πάντων**] '*first of all*,' 'imprimis;' not priority in point of *time*, sc. ἐν τῇ λατρείᾳ τῇ καθημερινῇ, Chrys. (comp. Conyb. and Hows.), 'diluculo,' Erasm.,—but of *dignity;* see Bull, *Serm.* XIII. p. 243 (Oxf. 1844), and comp. Matt. vi. 33. The adverb is thus less naturally connected with ποιεῖσθαι (Auth.) than with the leading word παρακαλῶ (Syr.) The combination πρῶτον πάντων only occurs in the N.T. in this place. **δεήσεις κ.τ.λ.**] '*petitions, prayers, supplications, thanksgivings:*' see Trench, *Synon.* Part II. § 1. It has been somewhat hastily maintained by Heinr., De W. (comp. Justin.), al., that the first three terms are little more than synonymous, and only cumulatively denote prayer. On the other hand several special distinctions (comp. Theod. *in loc.*, Greg. Naz.

2 χαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ
πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον

Carm. 15, Vol. II. p. 200) and applications (August. *Epist.* LIX. [CXLIX. 12—16]) have been adduced, which certainly cannot be substantiated. Still there *is* a difference: δέησις seems a special form (*rogatio*) of the more general προσευχή (*precatio*), see notes on *Eph.* vi. 18; ἔντευξις (ch. iv. 5) is certainly not a δέησις εἰς ἐκδίκησιν (Hesych.; comp. Theod.), but, as its derivation (ἐντυγχάνω) suggests, prayer in its most individual and urgent form (ἐντ. καὶ ἐκβοήσεις, Philo, *Quod Det. Pot.* § 25, Vol. I. p. 209), prayer in which God is, as it were, sought in audience (Polyb. *Hist.* v. 35. 4, III. 15. 4), and personally approached; comp. Origen, *de Orat.* § 44, ἐντεύξεις τὰς ὑπὸ τοῦ παῤῥησίαν τινὰ πλείονα ἔχοντος. Thus then, as Huth. observes, the first term marks the idea of our insufficiency [δεῖ, comp. Beng.], the second that of devotion, the third that of childlike confidence. The ordinary translation, 'intercessions,' as Auth., Alf., al. (comp. Schoettg. *in loc.*), too much restricts ἔντευξις, as it does not *per se* imply any reference to others,—the meaning we *now* usually associate with the above translation (but see Jer. xxvii. 18; xxxvi. 25): see ch. iv. 5, where such a meaning would be inappropriate, and comp. Rom. viii. 27, 34, xi. 2, Heb. vii. 25, where the preposition, ὑπὲρ or κατά, marks the reference and direction of the prayer; see especially the examples in Raphel, *Annot.* Vol. II. p. 567 sq., who has very copiously illustrated this word. **εὐχαριστίας**] '*thanksgivings:*' thanksgiving was to be the perpetual concomitant of prayer; see esp. Phil. iv. 6, Col. iv. 2; Justin M. *Apol.* I. 13, 67, al., and comp. Harless, *Ethik*, § 31. a. It is scarcely necessary to say that the special translation 'eucharists' (J. Johnson, *Unbl. Sacr.* I. 2, Vol. II. p. 66, A.-C. Libr.) is wholly untenable. **ὑπὲρ πάντων ἀνθρ.** is to be connected, not merely with the last, but with all the foregoing substantives; ταῦτα δὲ ποιεῖν ὑπὲρ ἁπάντων ἀνθρώπων παρεγγυᾷ, ἐπειδὴ καὶ Χ. 'Ι. ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, Theod. To encourage further this universality in prayer (Justin M. *Apol.* II. 15), the Apostle proceeds to specify *nominatim* particular classes for whom it ought to be offered; comp. Chrys. *in loc.*

2. **ὑπὲρ βασιλέων**] '*for kings,*'—generally, without any special reference to the Roman emperors. It is an instance of the perverted ingenuity of Baur (comp. De W.) to refer the plural to the emperor and his associate in rule, as they appear in the age of the Antonines; surely this would have been τῶν βασιλέων. On the custom, generally, of praying for kings (Ezra vi. 10 [30], Baruch i. 11), see Joseph. *Antiq.* XII. 10. 5, Justin, *Apol.* I. 17, Tertull. *Apologet.* cap. 39, and the passages collected by Ottius, *Spicil.* p. 433. It is very noticeable that the neglect of this duty on the part of the Jews led to the commencement of their war with the Romans, see Joseph. *Bell. Jud.* II. 17. 2. **ἐν ὑπεροχῇ**] '*in authority;*' all who have any share of constituted authority, the ἐξουσίαι ὑπερέχουσαι, Rom. xiii. 1; comp. 2 Macc. iii. 11, ἀνδρὸς ἐν ὑπεροχῇ κειμένου, Polyb. *Hist.* v. 41. 3, τοῖς ἐν ὑπεροχαῖς οὖσιν. **ἵνα ἤρεμον κ.τ.λ.**] '*in order that we may pass a quiet and tranquil life:*' contemplated *end* and *object*, not *import* of the intercessory prayer; ὅρα τί φησι, καὶ πῶς τίθησι τὸ κέρδος ἵνα κἂν

βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο 3

οὕτω δέξῃ τὴν παραίνεσιν...ἡ ἐκείνων σωτηρία ἡμῶν ἀμεριμνία ὑπάρχει, Chrys. The prayer has clearly not a purely *subjective* reference, 'that we may lead a life of quietude and submission' (Mack, comp. Heydenr.), nor again a purely *objective* reference, 'that they may thus let us live in quiet,' but in fact involves both, and has alike a personal and a political application,—'that through their good government we may enjoy peace:' the blessing 'the powers that be' will receive from our prayers will redound to us in outward peace and inward tranquillity; comp. Wiesing. *in loc.* Ἤρεμος is a *late* form of adjective derived from the adv. *ἠρέμα*; comp. Lucian, *Tragod.* 209, Eustath. *Il.* VII. p. 142. 9. Lobeck (*Pathol.* p. 158) cites a single instance of its usage in early Greek; *Inscr. Olbiopol.* No. 2059. The correct adjectival form is *ἠρεμαῖος*. **ἡσύχιον**] '*tranquil;*' once only again, 1 Pet. iii. 4, *τοῦ πραέως καὶ ἡσυχίου πνεύματος*. The distinction drawn by Olsh. between *ἤρεμος* and *ἡσύχιος* can appy. be substantiated; the former [connected appy. with Sanscr. *ram*, 'rest in a chamber,'—the fundamental idea according to Pott, *Etym. Forsch.* Vol. I. p. 262] seems to denote tranquillity arising from *without*, 'qui ab aliis non perturbatur,' Tittmann; comp. Plato, *Def.* p. 412 A, *ἠρεμία ψυχῆς περὶ τὰ δεινά*; Plutarch, *Sol.* 31, *τήν τε χώραν ἐνεργεστέραν καὶ τὴν πόλιν ἠρεμαιοτέραν ἐποίησεν*: the latter [connected with ἩΣ-, *ἧμαι*, Benfey, *Wurzellex.* Vol. I. p. 418] tranquillity arising from *within*, 1 Pet. *l. c.*; comp. Plato, *Charm.* p. 160 B, *ἡσύχιος ὁ σώφρων βίος*. So, in effect, Tittmann, except that he assigns to *ἡσύχ.* more of an active meaning, 'qui aliis nullas turbas excitat,' *Synon.* I. p. 65. On the use of *βίος* for 'manner of life,' comp. Trench, *Synon.* § 27.

ἐν πάσῃ εὐσεβείᾳ κ.τ.λ.] '*in all godliness and gravity;*' the moral sphere in which they were to move. *Μετὰ* might have been used with *σεμνότης* (comp. ch. iii. 4), but would have been less appropriate with *εὐσέβεια*; the latter is to be not merely an accompaniment but a possession (comp. Heb. xi. 2, and Winer, *Gr.* § 48. a, p. 346), the sphere in which they were always to walk. It is proper to observe that both these substantives are only used by St Paul in the Pastoral Epistles. **εὐσέβεια**, ܕܚܠܬ ܐܠܗܐ [timor Dei] Syr., is a word which occurs several times in these Epp. *e.g.* ch. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11, 2 Tim. iii. 5, Tit. i. 1, see also Acts iii. 12, 2 Pet. i. 3, 6, 7, iii. 11. It properly denotes only '*well-directed* reverence' (Trench, *Synon.* § 48), but in the N. T. is practically the same as *θεοσέβεια* (ch. ii. 10), and is well defined by Tittmann, *Synon.* I. p. 146, as 'vis pietatis in ipsâ vitâ vel externâ vel internâ,' and more fully but with accuracy by Eusebius, *Præp. Evang.* I. p. 3, as *ἡ πρὸς τὸν ἕνα καὶ μόνον ὡς ἀληθῶς ὁμολογούμενόν τε καὶ ὄντα Θεὸν ἀνάνευσις, καὶ ἡ κατὰ τοῦτον ζωή*. Thus then *εὐσέβ.* conveys the idea, not of an 'inward, inherent holiness,' but, as Alford (*on Acts* iii. 12) correctly observes, of an 'operative, cultive piety:' see other, but less precise, definitions in Suicer, *Thesaur.* s.v. Vol. I. p. 1264, and esp. the discriminating remarks of Harless, *Ethik*, § 37. **σεμνότης** (only here, ch. iii. 4, and Tit. ii. 7) appears to denote that 'decency and propriety of deportment,' 'morum gravitas et cas-

γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν
4 Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνω-

titas,' Estius ('Ehrbarkeit,' Luther), which befits the chaste (Chrys.; comp., in an exaggerated sense, Eur. *Iph. Aul.* 1350), the young (ch. iii. 4), and the earnest (Joseph. *Bell. Jud.* II. 8. 2), and is, as it were, the appropriate setting of higher graces and virtues; compare Joseph. *Vit.* § 49, *μετὰ πάσης σεμν. καὶ πάσης δὲ ἀρετῆς ἐνθάδε πεπολίτευμαι.*

3. **τοῦτο**] Scil. *τὸ εὔχεσθαι ὑπὲρ πάντων: τοῦτο ἀποδέχεται ὁ Θεός, τοῦτο θέλει*, Chrys. This verse stands in more immediate connexion with ver. 1, of which ver. 2 really only forms a semi-parenthetical illustration. To please God is the highest motive that can influence a Christian. **Γὰρ** is omitted by *Lachm.* with Aℵ[1]; 17. 67**; Copt., Sahid. (not Pesch., as Bloomf. asserts),—evidence however that cannot be regarded as sufficient. The omission very probably arose from a want of perception of the true connexion between ver. 1, 2, and 3.

καλὸν καὶ ἀποδεκτόν] Not 'good and acceptable before'—Huth., Wiesing., Alf., but '*good* (per se), *and acceptable before God*,' Mack, De Wette, al.; *καὶ τῇ φύσει ἐστὶ καλόν...καὶ τῷ Θεῷ δὲ ἀποδεκτόν*, Theoph. Huther urges against this 2 Cor. viii. 21, *προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου κ.τ.λ.*, but there, as still more clearly in Rom. xii. 17, *προνοούμενοι καλὰ* [opp. to *κακόν*, ver. 16] *ἐνώπιον πάντων ἀνθρώπων*, the latter clause *ἐνώπιον κ.τ.λ.* is not connected simply with *καλά*, but with *προν. καλά*, see Meyer *in loc.* *Ἀποδεκτὸς* (not *ἀπόδεκτος*, as *Lachm.*, *Tisch.*; see Lobeck, *Paralip.* VII. 11, p. 490) is used in N.T. only here and ch. v. 4; comp. *ἀποδοχή*, ch. i. 15. **τοῦ σωτῆρος κ.τ.λ.**] '*our Saviour, God:*' see notes on ch. i. 1. The appropriateness of the title is evinced by the following verse.

4. **ὃς πάντας κ.τ.λ.**] '*whose*, i.e. *seeing His, will is* (not 'whose *wish* is,' Peile; comp. notes on ch. v. 14) *that all men should be saved*,' &c.; explanatory and faintly confirmatory of the preceding assertion; see Col. i. 25. On this slightly causal, or perhaps rather *explanatory* force of *ὅς*, see Ellendt, *Lex. Soph.* s. v. III. 3, Vol. II. p. 371, and comp. Bernhardy, *Synt.* VI. 12. a, p. 261 sq.

πάντας] Emphatic, Rom. viii. 32; '*omnes*, etiam non credentes, *vult salvari*,' Beng.; *μιμοῦ τὸν Θεόν· εἰ πάντας ἀνθρώπους θέλει σωθῆναι, θέλε καὶ σύ· εἰ δὲ θέλεις εὔχου, τῶν γὰρ τοιούτων ἐστὶ τὸ εὔχεσθαι*, Chrys. The various dogmatical expositions of this important verse will be found in Justiniani, Corn. a Lap., and Estius *in loc.*; comp. also Petavius, *Theol. Dogm.* Vol. I. Book X. I. 2 sq., Vol. V. Book XIII. I. 3, 4, Forbes, *Instruct.* VIII. 18, p. 415 sq. Without entering upon them in detail, or overstepping the limits prescribed to this commentary, it seems proper to remark that all attempted restrictions ('quosvis homines,' Beza, comp. August. *Enchirid.* § 103; comp. contr. Winer, *Gr.* § 18. 4, p. 101) of this vital text are as much to be reprehended on the one hand, as that perilous universalism on the other, which ignores or explains away the clear declaration of Scripture, that there are those whose *ὄλεθρος* shall be *αἰώνιος* (2 Thess. i. 9), and whose portion shall be *ὁ θάνατος ὁ δεύτερος* (Rev. xxi. 8): the remarks of Usteri, *Lehrb.* II. B, p. 352 sq. are very unsatisfactory. Setting aside all technical, though per-

σιν ἀληθείας ἐλθεῖν. εἷς γὰρ Θεός, εἷς καὶ μεσίτης Θεοῦ 5

haps plausible, distinctions between the 'voluntas antecedens' and 'voluntas consequens' of God (Damasc. *Orth. Fid.* II. 29), it seems enough to say, that Scripture declares in terms of the greatest latitude (see esp. Hammond, *Fundamentals*, XIV. 2, and comp. *Pract. Catech.* II. 2, p. 18, A.-C. Libr.) that God *does* will the salvation (σωθῆναι not σῶσαι) of *all; all* are rendered (through Jesus Christ) 'salvabiles' and 'salvandi' (Barrow, *Serm.* 72). That *some* are indisputably *not* saved (Matt. xxv. 41 sq., Rev. xx. 10, 15, xxii. 15, al.) is not due to any outward circumscription or inefficacy of the Divine θέλημα (Episcop. *Inst. Theol.* IV. 2. 21), but to man's rejection of the special means of salvation which God has been pleased to appoint, and to which it is also His Divine θέλημα (Eph. i. 9) that man's salvation should be *limited;* comp. Müller *on Sin*, III. 2. 1, Vol. II. p. 211 (Clark). In a word, redemption is universal yet conditional; all *may* be saved, yet all *will* not be saved, because all will not conform to God's appointed conditions; see Hammond, *l. c.* § 15; and esp. Barrow, *Works*, Vol. IV. p. 1—97, who in four sermons (71—74) has nearly exhausted the subject. The two further momentous questions connected with this doctrine are fairly stated by Ebrard, *Dogmatik*, § 557 sq., Vol. II. p. 689, comp. also Martensen, *Dogm.* § 219 sq.

καὶ εἰς ἐπίγνωσιν κ.τ.λ.] '*and come to the* (*full*) *knowledge of the truth;*' comp. 2 Tim. ii. 25, iii. 7, Tit. i. 1: no inversion of clauses, but a further specification of the more immediate object and end; see Winer, *Gramm.* § 61. 3. obs., p. 488. The σωθῆναι is the *ultimate*, the εἰς ἐπίγν. ἀληθ. ἐλθεῖν an *immediate* end leading naturally and directly to the former. The introduction of this latter moment of thought is suggested by, and suitably precedes, the enunciation of the great truth which is contained in the following verse. On ἐπίγνωσις ('cognitio certa et accurata') see Trench, *Synon.* Part II. § 25, notes *on Eph.* i. 17, and on the omissions of the art. notes *on 2 Tim.* ii. 25. It may be remarked that ἀλήθεια here, as commonly in the N.T., implies no mere *theoretical*, but *practical* and *saving* truth, 'veritas salvifica,' as revealed in the Gospel; ἀληθ. ποίας; τῆς εἰς αὐτὸν πίστεως, Chrys.; see Reuss, *Théol.* IV. 8, Vol. II. p. 82. A special treatise on this word has been written by Baumann, Strasb. 1838.

5. **εἷς γὰρ Θεός**] '*For there is one God;*' proof of the foregoing explanatory assertion, the γὰρ having here its simple argumentative force, and connecting this verse, not with ver. 1 (Leo, Mack), but with the verse immediately preceding. Εἷς and πάντας stand thus in correlation; the *universality* of the dispensation is proved by the *unity* of the Dispenser. The existence of different dispensations for different portions of the human race would seem inconsistent with the conception of one supreme all-ruling Creator; 'unius Dei una providentia;' comp. Rom. iii. 30, where a similar argument is introduced by the forcible (Hartung, *Part.* Vol. I. p. 342) ἐπείπερ [εἴπερ al.]. **εἷς καὶ μεσίτης**] '*one mediator also:*' ὁ ἐν ἑαυτῷ τὰ διεστῶτα συνάψας, Theod. In this and similar distinctions between the first and second Persons of the blessed Trinity (comp. 1 Cor. viii. 6, Eph. iv. 4—6), Reuss finds traces of a citra-Athanasian view (so to speak) of the subordination of the Son; *Théol. Chrét.*

6 καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις,

IV. 10, Vol. II. p. 102. This is not correct: all that could reasonably be inferred from such a text as the present is the catholic doctrine of a subordination in respect of *office;* see Waterland, *Second Vind.* Vol. II. p. 400. The position of De W., after Schleierm. (*über* 1 *Tim.* p. 177), that this use of μεσίτης without definite allusion to a διαθήκη argues a compiler from the Ep. to the Heb. (viii. 6, ix. 15, xii. 24), is not entitled to serious attention or confutation. The previous allusion to redemption (ver. 4) and the antithesis of the εἷς Θεὸς and πάντ. ἀνθρ. suggest the use of a term that best sustains that relation: see also Ebrard, *Dogm.* § 406, and a good sermon by Beveridge, *Serm.* Vol. II. p. 86 sq. (A.-C. Libr.).

Θεοῦ καὶ ἀνθρώπων] '*of God and men:*' both anarthrous; the former in accordance with its common privilege of rejecting the article (see exx. Winer, *Gr.* § 19. 1, p. 110), the latter from a bare indication of the other party only being necessary. In both cases the omission is obviously suggested by the familiarity of both the terms connected by the conjunction; see Green, *Gr.* IV. 3, p. 181.

ἄνθρωπος Χ. Ἰ.] '*a man Christ Jesus.*' The human nature of Christ is specially mentioned as being the state in which His mediatorial office was visibly performed; ἄνθρωπον δὲ τὸν Χριστὸν ὠνόμασεν ἐπειδὴ μεσίτην ἐκάλεσεν· ἐπανθρωπήσας γὰρ ἐμεσίτευσεν, Theod. On the duration of Christ's mediation, see Pearson, *Creed*, Art. VI. Vol. I. p. 334 (ed. Burton). The omission of the article (scarcely noticed by the modern German commentators) must be preserved in translation. Middleton (*Greek Art.* p. 388, ed. Rose) considers the article unnecessary, and compares ἄνθρ. Χ. Ἰ. with κύριος Χ. Ἰ.; but the comparison fails, as κύριος has so unequivocally the character of a proper name; comp. Winer, *Gr.* § 19. 1, p. 113. In a different context Christ might clearly have been designated as ὁ ἄνθρ., 'the (representative) man of humanity' (comp. Peile *in loc.*); here however, as the Apostle only wishes to mark the nature in which Christ ἐμεσίτευσεν and not any relation in which He stood to that nature, he designedly omits the article. The distinction of Alf. between individual and generic humanity seems here out of place, and not involved in the context: contrast Wordsw. *in loc.*, who pertinently cites August. *Serm.* XXVI. [Vol. V. p. 174, ed. Migne].

6. **ἀντίλυτρον**] '*ransom;*' the ἀντὶ being here by no means redundant (Schleierm. p. 42, compare Suicer, *Thesaur.* s. v. Vol. I. p. 377), but serving to express the idea of *exchange*, 'permutationem, quâ veluti capite caput et vitâ vitam redemit,' Just.; comp. ἀντάλλαγμα, Matt. xvi. 26, ἀντίψυχον, Ignat. *Smyrn.* 10, and the valuable remarks on it of Pearson, *Vind. Ign.* ch. XV. p. 597 (A.-C. Libr.). In this important word (a ἅπαξ λεγόμ.) the idea of a substitution of Christ in our stead *cannot* be ignored (see, *thus far*, Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 185 sq.), especially when connected with passages of such deep significance as Rom. iii. 25 (our Lord's death was a true 'expiatorium,' a 'propitiatory sacrifice,' see Meyer *on Rom. l. c.*) and Eph. v. 2; comp. also Meyer *on Rom.* v. 6, and for some calm and clear comments on this 'satisfactio vicaria,' Martensen, *Dog-*

εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος (ἀλήθειαν λέγω, 7
οὐ ψεύδομαι), διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

matik, § 157 sq., p. 343. All the modern theories of atonement seem to forget that God hates sin *as sin*, not as a personal offence against Himself. How is a God thus holy and just to be reconciled? See M'Cosh, *Divine Gov.* IV. 2. 3, p. 475 (4th ed.). Waterland's words are few but very weighty; *on Fundam.* Vol. V. p. 82.

ὑπὲρ πάντων] On the meaning of ὑπὲρ in dogmatical passages, see notes *on Gal.* iii. 13. Here ὑπὲρ ('in commodum') seems to point to the benefit conferred by Christ upon us, ἀντὶ (ἀντίλυτρον) to His substitution of Himself in our place. **τὸ μαρτύριον κ.τ.λ.**] '*the* (*import of the*) *testimony* (*to be set forth*) *in its proper seasons*:' ܣܗܕܘܬܐ ܕܐܬܬ ܒܙܒܢܗ [testimonium quod venit in tempore suo] Syr., not 'the *proof* of it,' *&c.*, Middleton, *Art.* p. 389. Some little difficulty has been felt in these words, owing to the true nature of the apposition not having been recognised. Τὸ μαρτύριον is an accusative in apposition to the preceding sentence, not to ἀντίλυτρον (ὅτι ἀντίλυτρον τὸ μαρτ. λέγω, τουτέστι τὸ πάθος, Theoph. 2), but to ὁ δοὺς...πάντων, scil. '*quæ res* (nempe quod suâ ipsius morte omnes homines redemisset, Luke xxiv. 46, 47) *testimonii suo tempore* (ab Apostolis) *dicendi* argumentum esset,' Fritz. *Rom.* xii. 1, Vol. III. p. 12, where this passage is very carefully investigated; see also Winer, *Gr.* § 59. 9, p. 472, and Scholef. *Hints*, p. 118. Thus there is no reason whatever for modifying the text (Lücke, *Stud. u. Krit.* for 1836, p. 651 sq.); the insertion of οὗ before τὸ μαρτ., with D¹FG al., and of ἐδόθη after ἰδίοις with D¹FG are incorrect (compare Fritz.) explanatory additions, and the omission of τὸ μαρτ. in A is due apparently to accident. The reading of ℵ¹ is καὶ μαρτ.

καιροῖς ἰδίοις] '*in its own seasons*;' scil. τοῖς προσήκουσι, Chrys. It is singular that Lücke should have felt any difficulty in this formula; comp. Gal. vi. 9, and somewhat similarly Polyb. *Hist.* I. 30. 10, XVIII. 34. 6. 'Tempus testimonio de Christi morte expiatoriâ hominibus ab Apostolis dicendo idoneum, illud tempus est quod a Spiritus Sancti adventu ad Apostolos (Acts i. 8) usque ad solemnem Christi reditum de cœlo (2 Thess. i. 10) labitur,' Fritz. *l. c.* The dative then is not a quasi dat. *commodi* (comp. Scholef., Peile), but the dat. of the *time wherein* the action takes place; comp. Rom. xvi. 25, χρόνοις αἰωνίοις σεσιγημένου, and see exx. in Winer, *Gr.* § 31. 9, p. 195. This form of the temporal dative thus approximates to the ordinary use of the temporal gen. ('period within which;' comp. Donalds. *Gr.* § 451. *ff*, Krüger, *Sprachl.* § 47. 2), and is more correctly preceded by ἐν; see Krüger, *Sprachl.* § 48. 2, Wannowski, *Constr. Abs.* III. 1, p. 88. The temporal gen., except in a few familiar forms, is rare in the N. T.

7. **εἰς ὅ**] '*for which*,' scil. μαρτύριον; 'cui testimonio dicendo constitutus sum præco,' Fritz. *Rom.* xii. 1, Vol. III. p. 15, note.

κῆρυξ] '*a herald*,' 'præco solennis, a Deo missus,' Beng.; only here, 2 Tim. i. 11, and 2 Pet. ii. 5. There is no necessity in the present case for modifying ('prædicator,' Vulg.) the primary meaning of the word; comp. Ecclus. xx. 15, ἀνοίξει τὸ στόμα αὐτοῦ ὡς κῆρυξ, and see esp. 1 Cor. ix. 27, where κηρύσσειν is used of the herald of the games, in accordance with the tenor

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους

I desire that the men pray reverently, and that the women dress and comport themselves with modesty.

of the foregoing verses; see Meyer *in loc.* **ἀπόστολος**] '*an Apostle*,' in the higher sense of the word; μέγα τὸ τοῦ ἀποστόλου ἀξίωμα, καὶ διὰ τοῦτο ἀντιποιεῖται τούτου, Theoph.: see notes *on Gal.* i. 1. **ἀλήθειαν κ.τ.λ.**] '*I say the truth, I lie not:*' comp. Rom. ix. 1. De Wette seems clearly right in maintaining that this protestation refers to the preceding words; the asseveration with regard to his apostleship was of course not intended for Timothy, but for the false teachers who doubted his apostolical authority. The third official designation, διδάσκ. ἐθνῶν, then follows with full climactic force. To assert that ἀλήθ. κ.τ.λ. is a phrase which the Apostle used in his later years 'with less force and relevance than he had once done' (Alf.) appears questionable and precarious. **ἐν πίστει κ.τ.λ.**] '*in faith and truth;*' the spheres *in* which the Apostle performed his mission. The two substantives are commonly taken either both with *objective* reference, scil. ἐν πίστει ἀληθινῇ,—καὶ being explanatory, Mack (comp. Peile, who inappositely cites 2 Thess. ii. 13), or both with *subjective* reference, 'faithfully and truly' (ἐν πίστ. κ. ἀλ. = πιστὸς καὶ ἀληθινός), Grinf., Leo [mis-cited by De W.]. It seems however more simple to refer πίστις to the subjective faith of the Apostle, ἀλήθ. to the objective truth of the doctrine he delivered; 'quidquid fides docet necessario est verum,' Justin. Ἀλήθεια logically follows πίστις, for, as the same expositor remarks, 'hæc ad illam aditum recludit;' comp. John viii. 31, 32.

8. **Βούλομαι οὖν**] '*I desire then:*' 'hoc verbo exprimitur auctoritas apostolica; cap. v. 14,' Beng. In βούλομαι the active *wish* is implied; it is no mere *willingness* or acquiescence. On the distinction between βούλομαι and θέλω, see below on chap. v. 14, and comp. notes *on Eph.* i. 11, and especially the clear and satisfactory discussion of Donaldson, *Cratyl.* § 463, p. 694 sq. (ed. 3). **οὖν**] Not simply illative and in reference to ver. 7 (Calv.), but retrospective and resumptive,—recapitulating, and at the same time expanding, the desire expressed in ver. 1; 'in pursuance then of my general exhortation, I desire.' The proper *collective* force of οὖν is thus not wholly lost: on the resumptive use, see Klotz, *Devar.* Vol. II. p. 718, and notes *on Gal.* iii. 5. **προσεύχεσθαι**] Emphatic; bringing the subject again forward, forcibly and distinctly. The allusion, as Huther properly contends, is clearly to *public* prayer; comp. ver. 1. **Τοὺς ἄνδρας** is thus in antithesis to γυναῖκας, ver. 9, and marks, though *here* not with any *special* force, but rather allusively, the fact that the conducting of the public prayers more particularly belonged to the men; comp. ver. 12, 1 Cor. xi. 4, 5. Had the Apostle said πάντας, it would not have seemed so consistent with his subsequent specific direction.

ἐν παντὶ τόπῳ must be limited to '*every place* of customary devotional resort, everywhere where prayer is wont to be made' (Peile); comp. Basil, *de Bapt.* II. qu. 8. If the allusion had here been particularly to private prayer, then ἐν παντὶ τόπῳ might have been referred to the indifferency of place in regard to prayer; 'omnis locus oratorium est,' August.; comp. Schoettg. *Hor. Hebr.* Vol. II. p. 865. This however is not conveyed by the present words. There is also no po-

χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· ὡσαύτως καὶ γυ- 9

8. διαλογισμοῦ] So ADKL$\aleph^1$; Aug., Vulg., and many Vv.; Origen (3), Chrys., Theod. (text), al. (*Rec.*, *Griesb.*, *Matth.*, *Scholz*, *Lachm.*, *Huther*, *Alf.*, *Wordsw.*). The plural διαλογισμῶν is adopted by *Tisch.* with FG$\aleph^4$; 17. 67**. 73. 80 [MSS. that are asserted commonly to accord with B], and many others; Boern., Copt., Syr. (both); Origen (4), Euseb., Basil, Theod., al. As the external authorities seem decidedly to preponderate in favour of the former, and as it seems more probable that the plural should be a correction of the less usual singular (only in Luke ix. 46, 47), than that the singular should have been altered from the plural for the sake of symmetry in number with ὀργῆς, we retain the reading of the Received Text.

lemical reference to the limitation of public worship among the Jews to the temple (Chrys., Wolf),— a fact moreover which is not historically true; comp. Est. *in loc.*

ἐπαίροντας κ.τ.λ.] '*lifting up holy hands;*' participial clause, of manner or accessories (comp. Jelf, *Gr.* § 698, Winer, *Gr.* § 45. 2, p. 307), defining both the proper bodily gesture and the spiritual qualifications required in prayer. The Christian, as well as Pagan (Virg. *Æn.* I. 93) and Jewish (Psalm xxviii. 2) custom of raising aloft the hands in prayer, is illustrated by Suicer, *Thesaur.* s. v. εὐχή, Vol. I. p. 1276, Bingham, *Antiq.* XIII. 8. 10. It was, as it were, an oblation to God of the instruments of our necessities, Chrys. *in Psalm.* cxl. Vol. v. p. 431 (ed. Bened.). The *folding together* of the hands in prayer has been shown to be of Indo-Germanic origin; see *Stud. u. Krit.* for 1853, p. 90, and Vierordt's special treatise on the subject, Carlsr. 1851.

ὁσίους] '*holy;*' opp. to βέβηλοι χεῖρες, 2 Macc. v. 16. It is singular that Winer (*Gr.* § 11. 1, p. 64) should suggest the possibility of so awkward a connexion as ὁσίους ('religione perfusos,' Fritz.) with ἐπαίρ., and still more so that Fritzsche (*Rom.* Vol. III. p. 1) should actually adopt it, when the common Attic use of adjectives in -ιος, &c. (Elmsl. Eur. *Heracl.* 245) with only *two* terminations is so distinctly found in the N.T. (ver. 9; see Winer *l. c.*), and gives so good a sense. Contrary instances of similar 'adjectiva minus mobilia' are collected by Lobeck, *Phryn.* p. 106. Wolf cites Demosth. *Mid.* 531, ὁσίας δεξιὰς...ἀνίσχοντες, but the right reading is ἰδίας. On the true meaning of ὅσιος (holy purity), see Harless *on Eph.* iv. 24. It may be remarked that ἁγνός, ἀμίαντος, and καθαρὸς are all similarly used with χεῖρες; see Clem. Rom. 1 *Cor.* 29, ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες, and exx. in Suicer, *Thesaur.* s.v. εὐχή. The first term perhaps denotes freedom from (inward) *impurity;* the second, from *stain* (outwardly contracted) or *pollution;* the third, from *alien admixture:* see Tittmann, *Synon.* I. p. 26 sq., and on ὅσιος, ἁγνός, Trench, *Synon.* Part II. § 38.

χωρὶς ὀργῆς κ.τ.λ.] '*without* (or *apart from*) *wrath and doubting,*' Auth. It does not seem proper, either here or Phil. ii. 14, to import from the context a meaning of διαλογισμὸς ('disceptatio,' Vulg., and nearly all recent commentators except Meyer) unconfirmed by good lexical authority. The explanation of Chrys. and the Greek expositors, ἀμφιβολία (χωρὶς...διαλ. = πιστεύων ὅτι λήψῃ, Theod.), 'hæsitationes,' Vulg. in Phil. *l.c.*, ܡܚܫܒ̈ܬܐ [cogitationes] Syr., 'tveiflein,' Goth.,

ναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύ-

is perfectly satisfactory, and in accordance with the proper meaning of the word; comp. Plato, *Axioch.* p. 367 A, φροντίδες...καὶ διαλογισμοί, and Clem. Rom. 1 *Cor.* 21, where it is in connexion with ἐννοιῶν; so also Clem. Alex. *Strom.* IV. 17, quoting from Clem. Rom. On the alleged distinction between χωρὶς and ἄνευ, see notes *on Eph.* ii. 12.

9. **ὡσαύτως κ.τ.λ.**] '*(I desire) likewise that women also, in seemly guise, with shamefastness and discretion, do adorn themselves,*' &c. Omitting all evasive and virtually participial ('ornantes se,' Vulg.) translations (comp. Conyb.) of the plain infin. κοσμεῖν, we have two constructions; we may either supply (*a*) merely βούλομαι, the infin. κοσμεῖν being simply dependent on the supplied verb; or (*b*) βούλομαι προσεύχεσθαι, the infinitival clause κοσμεῖν κ.τ.λ., being regarded as added 'per asyndeton' (Mack), or with an explanatory force (comp. De W.). The main objection to (*a*) is the less special meaning that must be assigned to ὡσαύτως; but comp. Tit. ii. 3, and appy. Rom. viii. 26, where ὡσαύτως introduces a statement *co-ordinate with*, but not purely *similar to*, what precedes; see also 2 Macc. ii. 12. The objection to (*b*) is the singularly unconnected position of κοσμεῖν: this is far less easy to surmount, for in all the instances hitherto adduced of unconnected infinitives (ch. v. 14, vi. 18, Tit. iii. 1) the verbs all relate to the *same* subject, and the construction is easy and obvious. It seems best then to adopt (*a*), and to find the force of ὡσαύτως in the continued but implied (ver. 11) reference to public prayers; see Bp. Möller *in loc.* Καὶ moreover has thus its full and proper ascensive force: the women were not mere supernumeraries; they *also* had their duties as well as the men; these were sobriety of deportment and simplicity of dress, at *all times*, especially at *public prayers*. It would seem almost as if the Apostle intended only to allude to demeanour and dress at the latter, but concluded with making the instructions general. **ἐν καταστολῇ κοσμίῳ**] '*in seemly guise;*' compare Tit. ii. 3, ἐν καταστήματι ἱεροπρεπεῖς, and see notes *in loc.*; not to be connected directly with κοσμεῖν, but forming with μετὰ σωφροσ. κ.τ.λ. a kind of adjectival predication to be appended to γυναῖκας; comp. Peile *in loc.*, and see Matth. vi. 29, Tit. i. 6. Καταστολὴ is not simply 'dress' (Liddell and Scott, *Lex.* s.v., Huther, al.), a meaning for which there is not satisfactory authority, but 'deportment,' as exhibited externally, whether in look, manner, or *dress*; see Rost u. Palm, *Lex.* s.v. Vol. I. p. 1655, and comp. Joseph. *Bell. Jud.* II. 8. 4, καταστολὴ καὶ σχῆμα σώματος, and esp. Hippocr. *de Dec. Habitu*, I. 26, where καταστολὴ is associated with καθέδρα and περιστολή, thus appy. conveying the idea of something outwardly cognizable,—external appearance as *principally* exhibited in dress; comp. Syr. ܒܐܣܟܝܡܐ ܢܟܦܐ ܕܠܒܘܫܐ [in σχήματι casto vestitûs]: 'guise' thus perhaps approaches most nearly to the idea which the Apostle intended to convey. We cannot (with De W.) cite the Vulg. 'habitu,' as the following epithet (ornato) seems to show that the translator referred it more definitely to 'apparel.' It would seem then not improbable that the glosses of Hesychius (καταστ.· περιβολήν) and Suidas (καταστ.· στο-

νης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσῷ ἢ μαρ-
γαρίταις ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν 10
ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

λήν), and the use in later writers, *e.g.* Basil (see Suicer, *Thesaur.* s.v. Vol. II. p. 65), were suggested by a doubtful interpretation of this passage.

κοσμίῳ] Only here and ch. iii. 2, and with the meaning, '*seemly*,' '*becoming*,' '*orderly*,' (comp. Goth. 'hráinjái'), —not 'ornato,' Vulg., Luther: see Suicer, *Thesaur.* s.v. Vol. II. p. 147.

αἰδοῦς καὶ σωφροσύνης] '*shamefastness and discretion;*' the inward feelings which should accompany the outward bearing and deportment: both terms are found united, Arrian, *Epict.* IV. 8. *Αἰδὼς* (only here; Heb. xii. 28, referred to by Trench, *Synon.* § 19, has but little critical support) marks the 'innate shrinking from anything unbecoming;' *σωφροσύνη* (ver. 15, Acts xxvi. 25), the 'well-balanced state of mind resulting from habitual self-restraint;' comp. 4 Macc. i. 31, *σωφροσύνη ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν*, more comprehensively, Plato, *Republ.* IV. p. 430 E, *καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια*, similarly, *Symp.* p. 196 C, and more at length, Aristotle, *Ethics*, III. 13. Chrys. is no less distinct, *σωφροσ. οὐ τοῦτο μόνον ἐστὶ τὸ πορνείας ἀπέχεσθαι, ἀλλὰ καὶ τὸ τῶν λοιπῶν παθῶν ἐκτὸς εἶναι*, *on Tit.* ii. 5, p. 822, see Trench, *Synon.* § 20, and for the most plausible translation, notes *on Transl.* It may be remarked that *σώφρων* and its derivatives (except *σωφρονεῖν σωφρονίζειν, σωφρονισμός, σωφρόνως, σωφροσύνη* (except Acts xxvi. 25), occur only in the Past. Epp. This is one amongst many hints afforded by the verbal characteristics of these three Epp. that they were written by *one* hand [St Paul], and probably at no distant period from one another.

μὴ ἐν πλέγμασιν] '*not with plaitings:*' special adornments both *personal* (*πλέγμ.*) and put *on the person* (*χρυσῷ, μαργαρ., ἱματισμῷ*) inconsistent with Christian simplicity; comp. 1 Pet. iii. 3, *ἐμπλοκὴ τριχῶν*, and see esp. Clem. Alex. *Pædag.* III. 11. 62, Vol. I. p. 290 (Pott.), *αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἑταιρικαί, κ.τ.λ.*, where this and other kinds of personal decoration are fully discussed; comp. Wakef. *Sylv. Crit.* Vol. III. p. 133. What Clement approves of is *ἀναδεῖσθαι τὴν κόμην εὐτελῶς περόνῃ τινὶ λιτῇ παρὰ τὸν αὐχένα ἀφελεῖ θεραπείᾳ συναυξούσαις [γυναιξὶν] εἰς κάλλος γνήσιον τὰς σώφρονας κόμας.* On the subject generally, see Smith, *Dict. of Antiq.* Art. 'Coma,' and the plates in Montfaucon, *L'Antiq. Expl.* Vol. III. p. 41, Suppl. Vol. III. p. 44. The remarks of Beng. on this use of *μὴ* are not satisfactory; *οὐ* in peculiar forms of expression *is* found after *βούλομαι*, the regular and natural particle after verbs of 'will' being however of course *μή*; see exx. in Gayler, *Partic. Neg.* p. 329 sq.

καὶ χρυσῷ] Scil. *περιθέσει χρυσίων*, 1 Pet. iii. 3; ear-rings, necklaces, bracelets; comp. Pliny, *Nat. Hist.* IX. 35.

10. **ἀλλ' ὃ πρέπει κ.τ.λ.**] '*but,—which becometh women professing* (not "*who profess*," Alf.) *godliness.*' The construction is slightly doubtful: *δι' ἔργων ἀγαθῶν may* be joined with *ἐπαγγελλ.* (Vulg., Theod.); in which case the relative *ὅ* must be regarded as equivalent to *ἐν τούτῳ ὅ* (Matth.), or *καθ' ὅ* (Huther),—both somewhat unsatisfactory explanations. It seems much more simple to connect *δι' ἔργ. ἀγ.* with *κοσμεῖν* (Syr., Theoph.), and to regard *ὃ πρέπει κ.τ.λ.* as a common relative apposition; see Winer, *Gr.*

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ
12 ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ

A woman must learn and not teach, for two reasons; she was second in respect of creation, and first in respect of transgression.

12. διδάσκειν δὲ γυν.] So *Lachm.* and *Tisch.* ed. 1, with ADFGℵ; 10 mss.; Clarom., Vulg., Goth., al.; Cypr., Ambrst., Jer. (much appr. by *Griesb.*, *De Wette*, *Huther*, *Wiesing.*). It is difficult to understand what principle except that of opposition to *Lachm.* has induced *Tisch.* (ed. 2, 7) to adopt the reading of the *Rec.* γυναικὶ δὲ διδάσκειν, with KL; great majority of mss.; Syr. (both), Theod.-Mops., Chrys., Theod., Dam., al.; Ambr. (*Mill*, *Scholz*, *Alf.*, *Wordsw.*), when the uncial authority is thus noticeably weak, and the context so plainly favours the reading of the text. The δὲ is not for γάρ (Syr.), and has certainly no 'vim copulativam' (='*scilicet*,' Leo), but properly, and with its usual antithetical force, marks the opposition to μανθανέτω.

§ 23. 2, p. 143, note 1. The objection of Huther to κοσμεῖν...διὰ is not of moment: ἔργα ἀγαθὰ were the *medium* of the κόσμος; the prevenient and attendant graces of soul (comp. 1 Pet. iii. 3, 4) were its actual constituents. **ἐπαγγελλομέναις**] '*professing*,' 'profitentes,' 'præ se ferentes,' Justin.; comp. ch. vi. 21, where this meaning is perfectly clear. Huther compares Xen. *Mem.* I. 2. 7, ἀρετὴν ἐπαγγελλόμενος, and Ignat. *Ephes.* 14, πίστιν ἐπαγγελλ.; add Philo, *de Human.* § 1, Vol. II. p. 384 (ed. Mang.), ἐπαγγέλλεται θεοῦ θεραπείαν, and see further exx. in Suicer, *Thesaur.* s.v. Vol. I. p. 1157. **θεοσέβεια**, a ἅπ. λεγόμ., scarcely differs in sense from εὐσέβεια, ver. 2; comp. notes.

11. **Γυνή**] '*a woman*,' *i.e.* any one of the class, or, in accordance with the idiom of our language (Brown, *Gramm. of Gr.* II. 2. obs. 6, p. 220), 'the woman,' see notes *on Eph.* v. 23. **ἐν ἡσυχίᾳ**] '*in quiet*,' scil. 'without speaking or attempting to teach in the Church:' μηδὲ φθεγγέσθω, φησίν, ἐν ἐκκλησίᾳ γυνή, Chrys. **μανθανέτω**] '*learn*,' *i.e.* at the public ministrations; in antithesis to διδάσκ., ver. 12. It is obvious that the Apostle's previous instructions, 1 Cor. xiv. 34 sq., are here again in his thoughts. The renewal of the prohibition in Concil. Carth. IV. Can. 99 (A.D. 398) would seem to show that a neglect of the apostolic ordinance had crept into the African Church. Women were permitted however to teach privately those *of their own sex*, ib. Can. 12; see Bingham, *Antiq.* XIV. 4. 5. **ἐν πάσῃ ὑποταγῇ**] '*in all subjection*,' *i.e.* yielding it in all cases, not 'in voller Unterordnung,' Huther; πᾶς being *extensive* rather than *intensive*: see notes *on Eph.* i. 8. On the position occupied by women in the early Church it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action; teaching and preaching to men, 'mental receptivity and activity in family life to women,' Neander, *Planting*, Vol. I. p. 147 (Bohn). What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times.

12. **διδάσκειν δέ**] Opposition to μανθανέτω ver. 11, see critical note. Διδάσκειν is emphatic, as its position shows; it does not however follow, as the Montanists maintained from

ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. 14 καὶ Ἀδὰμ
οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει

1 Cor. xiv. 5, that a woman might προφητεύειν in public. Every form of *public* address or teaching is clearly forbidden, as at variance with woman's proper duties and destination; see Neander, *Planting*, *l. c.* note. Wolf cites Democrates, *Sentent.* [ap. Gale, *Script. Myth.*] γυνὴ μὴ ἀσκείτω λόγον, δεινὸν γάρ.

αὐθεντεῖν] '*to exercise dominion over;*' ܠܡܡܪܚܘ ܥܠ [audacter agere super] Syr.; not 'to *usurp* authority over,' Auth., a further meaning not contained in the word. Αὐθεντεῖν (ἅπ. λεγόμ. in N.T.), found only in late and eccl. writers (Basil, *Epist.* 52), involves the secondary and less proper meaning of αὐθέντης (Lobeck, *Phryn.* p. 120) scil. δεσπότης, αὐτοδίκης, Mœris; so Hesych. αὐθεντεῖν· ἐξουσιάζειν. The substantive αὐθεντία occurs 3 Macc. ii. 29; see Suicer, *Thesaur.* Vol. I. p. 573, where verb, adj., and substantive, are explained and illustrated. The immediate context shows that the primary reference of the prohibition is to public ministration (Beng.); the succeeding arguments however demonstrate it to be also of universal application. On this subject see the brief but satisfactory remarks of Harless, *Ethik*, § 52. note, p. 279.

ἀλλ' εἶναι κ.τ.λ.] '*but to be in quiet,* i.e. *in silence;*' infin. dependent on βούλομαι or some similar verb (not κελεύω, which St Paul does not use), to be supplied from οὐκ ἐπιτρέπω: so 1 Cor. xiv. 34 (*Rec.*); comp. 1 Tim. iv. 3, Herm. Soph. *Electr.* 72. This form of brachylogy occurs most commonly in the case of an antithesis (as here) introduced by an adversative conjunction, Jelf, *Gr.* § 895. h. The antithesis between each member of this and of verse 11 is very marked.

13. **Ἀδὰμ γάρ**] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, *Théol. Chrét.* Vol. II. p. 210, note, are unguarded; there is here no 'dialectique Judäique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the creation of man and woman.

ἐπλάσθη] '*was formed, fashioned;*' proper and specific word, as in Hesiod, *Op.* 70, ἐκ γαίης πλάσσε: comp. also Rom. ix. 20, and esp. Gen. ii. 7, καὶ ἔπλασεν (וַיִּיצֶר) ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς: so Joseph. *Antiq.* I. 1. 1.

14. **καὶ Ἀδάμ**] Second confirmation, deduced from the history of the fall: 'docet Apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpâ,' Primas., cited by Cornel. a Lap. *in loc.*

οὐκ ἠπατήθη] There is no necessity whatever to supply πρῶτος, Theod., Œcum. 1. The emphasis rests on ἀπατᾶν. Adam was not *directly deceived*, Eve was; she says to God, ὁ ὄφις ἠπάτησέ με, he only says, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. We can hardly urge with Beng., 'mulier virum non decepit sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did *deceive* the man (comp. Chrys.), being in fact, in her very persuasions, the vehicle of the serpent's

15 γέγονεν, σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνω-
σιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

deceit: it is however the first entrance of sin which the Apostle is specially regarding; this came by means of the serpent's ἀπάτη; Eve *directly* succumbed to it (ἀπὸ γυν. ἀρχὴ ἁμαρτίας, Ecclus. xxv. 24), Adam only *indirectly* and *derivatively*. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 14), woman (ver. 16), man (ver. 17). According to the Rabbinical writers (Schoettg. *Hor. Hebr.* Vol. I. p. 867) Eve was addressed because it was very doubtful whether man would have yielded. **ἐξαπατηθεῖσα**] '*being completely, patently, deceived.*' This reading, which is supported by AD[1]FGℵ[1]; 17, al. (*Lachm., Tisch.*), seems to confirm the foregoing explanation. To preclude appy. any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἀπατάω, and also to define tacitly the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of *completion, thoroughness*, Rost u. Palm, *Lex.* s.v. ἐκ, Vol. I. p. 820. **ἡ...γυνὴ** is here clearly 'the woman,' *i.e.* Eve, not the sex generally (Chrys.). The generic meaning comes out in the next verse: Eve was the typical representative of the race. **ἐν παραβάσει γέγονεν**] '*became involved in transgression*,' '*fell into transgression;*' the constr. γίνεσθαι ἐν occurs occasionally (but not 'frequently,' Huther) in the N. T. (*e.g.* ἐν ἀγωνίᾳ, Luke xxii. 44; ἐν ἐκστάσει, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὁμοιώματι, Phil. ii. 7; ἐν λόγῳ κολακείας, 1 Thess. ii. 5) to denote the entrance into, and existence in any given state. On the distinction between εἶναι (*esse*) and γίνεσθαι (*existere* et *evenire*), see Fritz. *Fritzsch. Opusc.* p. 284, note.

15. **σωθήσεται δὲ**] '*yet she shall be saved;*' not merely 'eripietur e noxâ illâ' (Beng.), but in its usual proper and scriptural sense, 'ad vitam æternam perducetur;' comp. Suicer, *Thesaur.* s.v. Vol. II. p. 1206. The translation of Peile (founded on the tense), 'shall be found to have been saved,' is somewhat artificial; see notes *on Gal.* ii. 16. The tense here only marks simple futurity. The nom. to σωθήσεται is γυνή, in its generic sense; οὐ περὶ τῆς Εὔας ἔφη, ἀλλὰ περὶ τοῦ κοινοῦ τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἐὰν μείνωσιν κ.τ.λ., see below. **διὰ τῆς τεκνογονίας**] '*by means of* THE *child-bearing.*' Setting aside all untenable or doubtful interpretations of διὰ ('in' Beza, 'cum' Rosenm.) and τεκνογονίας (=τέκνα αὐτῆς, Syr.; τὸ κατὰ Θεὸν [τέκνα] ἀναγαγεῖν, Chrys., Fell, comp. Stier, *Red. Jes.* Vol. III. p. 13: 'matrimonium,' Heinsius), we have two explanations; (*a*) '*by child-bearing;*' by fulfilling her proper destiny and acquiescing in all the conditions of woman's life, Beng., De Wette, Huther, al.; comp. Neander, *Planting*, Vol. I. p. 341 (Bohn): (*β*) '*by the child-bearing*,' *i.e.* by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that 'her seed (not man's) should bruise the serpent's head' (Gen. iii. 15), Hammond, Peile: 'the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.' This latter interpretation has but few supporters, and has even been said, though scarcely justly, to need no refutation (Alf.);

Qualifications of a bishop; he must be of irreproachable morals, a good father of his family, and of good report.

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς III.

when however we consider its extreme appropriateness, and the high probability that the Apostle, in speaking of woman's transgression, would not fail to specify the sustaining prophecy which even preceded her sentence;—when we add to this the satisfactory meaning which *διὰ* thus bears,—the uncircumscribed reference of *σωθήσεται* (opp. De W., Alf.),—the force of the article (passed over by most expositors),—and, lastly, observe the coldness and jejuneness of (*α*), it seems difficult to avoid deciding in favour of (*β*): see the clear and satisfactory note of Hammond, and we may now add of Wordsw. *in loc.* **ἐὰν μείνωσιν**] '*if they should continue,*' scil. *αἱ γυναῖκες*, or rather *ἡ γυνή* taken in its collective sense: see Winer, *Gr.* § 58. 4, p. 458: a necessary limitation of the previous declaration; *ἡ τεκνογ. of itself* could effect nothing. The plural is referred by Chrys. and Syr. [as shown by the masc. termination] to *τέκνα*: this is grammatically admissible (see Winer, *Gr.* § 67. 1, p. 555), but exegetically unsatisfactory. On the use of *ἐὰν* with subjunct. (objective possibility; 'experience will show whether they will abide'), see Hermann, *de Partic. ἄν*, II. 7, p. 97, and notes *on Gal.* i. 8. In applying these principles however, it must always be remembered that in the N. T. the use of *ἐὰν* with subj. has almost entirely absorbed that of *εἰ* with the opt.; see Green, *Gr.* p. 53. **ἐν πίστει καὶ ἀγ.**] '*in faith and love;*' sphere in which they were to continue. On the union of these terms, and the omission, but of course virtual inclusion, of *ἐλπίς*, compare Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 259. *Πίστις* here appropriately points, not to 'eheliche Treue,' Huth., but to faith in the cardinal promise. **καὶ ἁγιασμῷ**] '*and holiness.*' 'La sanctification est donc l'état normal du croyant, Rom. vi. 22, 1 Thess. iv. 3 sq.;' Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 167. On **σωφροσύνη**, see notes on ver. 9.

CHAPTER III. 1. **Πιστὸς ὁ λόγος**] '*Faithful is the saying.*' 'Hac veluti præfatiuncula attentionem captat,' Justin. Chrys. refers this to what has *preceded* (comp. ch. iv. 9); the context however seems clearly to suggest that, as in ch. i. 15, the reference is to what *follows*. The reading *ἀνθρώπινος* (D[1] and a few Lat. Vv.) is of course of no critical value, but is interesting as seeming to hint at a Latin origin. In ch. i. 15, 'humanus' is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, *ad sensum* (hum.= benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and thence perhaps into the important Cod. Clarom. Charges of Latinisms (though by no means fully sustained) will be found in the *Edinburgh Rev.*, No. CXCI.; see Tregelles, *Printed Text of N. T.* p. 199 sq. **ἐπισκοπῆς**] '*office of a bishop.*' Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (*Epist.* 73, *ad Ocean.* Vol. IV. p. 648), that in the Pastoral Epp. the terms *ἐπίσκοπος* and *πρεσβύτερος* are applied indifferently to the same persons; Pearson, *Vind. Ign.* XIII. p. 535 (A.-C. Libr.), Thorndike, *Gov. of Churches*, III. 3, Vol. I. p. 9 (ib.). The first was borrowed

2 ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον

from the *Greeks* (οἱ παρ' Ἀθηναίων εἰς τὰς ὑπηκόους πόλεις ἐπισκέψασθαι τὰ παρ' ἑκάστοις πεμπόμενοι, Suidas, s.v. ἐπίσκ., Dion. Hal. *Antiq.* II. 76; see Hooker, *Eccl. Pol.* VII. 2. 2, and exx. in Elsner, *Obs.* Vol. II. p. 293), and pointed to the office on the side of its *duties:* the second, which marked primarily the age of the occupant, was taken from the *Jews* (Hamm. *on Acts* xi. 30), and pointed to the office on the side of its *gravity* and *dignity;* comp. 1 Pet. v. 1, and see Neander, *Planting*, Vol. I. p. 143 (Bohn). While this cannot be denied, it may be fairly urged on the other hand,—(1) that the ἰσοδυναμία of the two words in the N. T. appears to be such, that while πρεσβύτερος, conjointly with ἐπίσκοπος, refers to what was subsequently the higher order, it is rarely used in the N. T. (comp. James v. 14?) to denote *specially* what was subsequently the lower; comp. Hammond, *Dissert.* IV. 6, Vol. IV. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an ἐπίσκοπος (Pearson, *Vind. Ign.* ch. XIII. 2); and (2) that there are indelible traces in the N. T. of an office (by whatever name called, ἄγγελος, κ.τ.λ.) which *possibly* first arising from a simple προεδρία in a board of πρεσβύτεροι (comp. Jerome *on Tit.* i. 5, Vol. IV. p. 413, ed. Ben.) grew under Apostolic sanction and by Apostolic *institution* into that of a single definite rulership 'over a whole body ecclesiastical;' see esp. Blunt, *Sketch of the Church*, Serm. 1. p. 7 sq., and comp. Saravia, *de Divers. Grad.* ch. x. p. 11 sq. We may conclude by observing that the subsequent official distinction between the two orders (*traces* of which may be observed in these Epp.) has nowhere been stated more ably than by Bp. Bilson, and consists in *two* prerogatives of the bishop, 'singularity in succeeding, and superiority in ordaining,' *Perpet. Gov.* XIII. p. 334 sq. (Oxf. 1842). Of the many treatises written on the whole subject, this latter work may be especially recommended to the student. Bilson is indeed, as Pearson (*Vind. Ign.* ch. III.) truly says, 'vir magni in ecclesia nominis.' **ὀρέγεται**] '*seeketh after:*' there is no idea of '*ambitious* seeking' (De W.) couched in this word; it seems only to denote the definite character, and perhaps manifestation, of the desire, the 'stretching out of the hands to receive,' whether in a good (Heb. xi. 16), or in a bad (ch. vi. 10) application; comp. Wieseler, *Chronol.* p. 301, note. **ἔργου**] '*work;*' not 'bonam *rem*,' Castal., but definitely 'function,' 'occupation;' comp. 2 Tim. iv. 5, and see notes *on Eph.* iv. 12. On the subject of this and the following verses, see a disc. by Bp. Kennett (Lond. 1706).

2. **οὖν**] '*then;*' continuation slightly predominating over retrospect; comp. Donalds. *Gr.* § 604. The proper *collective* sense of this particle (Klotz, *Devar.* Vol. II. p. 717) may however be clearly traced in the reference to the foregoing words, καλοῦ ἔργου: so, with his usual acuteness, Bengel, 'bonum negotium bonis committendum.' **τὸν ἐπίσκοπον**] '*every bishop*' or (according to our idiom) '*a bishop;*' the article is not due so much to the implication of ἐπίσκ. in ἐπισκοπῆς (ver. 1; comp. Green, *Gr.* p. 140), as to the generic way in which the subject is presented; comp. Middleton, *Art.* III. 2. 1, notes *on Gal.* iii. 20. Huther here calls attention to two facts in relation to ἐπίσκ. (1) That

ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώ-

except here and Tit. i. 7, St Paul only uses the term *once*, Phil. i. 1; we ought probably to add Acts xx. 28: (2) That the singular is used here, and still more noticeably in Tit. *l. c.* where πρεσβύτεροι had just preceded. Of these two points, (1) seems to be referable to the later date, as well as to the different subject of these Epp.; (2) to the desire of the Apostle to give his instructions their broadest application by this generic use of the article. **ἀνεπίλημπτον**] '*irreproachable;*' 'inreprehensibilem,' Vulg., Clarom.; ἄμεμπτον, ἀκατάγνωστον, Hesych. There seems no authority for regarding ἀνεπίλ. as 'an agonistic term' (Bloomf., Peile); it appears only used in an ethical sense, as 'qui nullum in agendo locum dat reprehensionis' (Tittm.; μὴ παρέχων κατηγορίας ἀφορμήν, Schol. Thucyd. v. 17), and differs from ἄμεμπτος as implying, not 'qui non reprehenditur,' but 'qui non dignus est reprehensione, etiamsi reprehendatur;' see Tittm. *Synon.* I. p. 30. Hence its union with ἄσπιλος, ch. vi. 14, and with καθαρός, Lucian, *Pisc.* 8; comp. Polyb. *Hist.* xxx. 7. 6, where however the sense seems to be simply privative: see further exx. in Elsner, and Suicer, *Thesaur.* s.v.

μιᾶς γυναικὸς ἄνδρα] '*a husband of one wife.*' These much-contested words have been explained in *three* ways; (*a*) in reference to any deviation from morality in respect of marriage, 'whether by concubinage, polygamy, or improper second marriages' [comp. 1 Cor. vii. 2], Matthies; so appy. Theod., τὸν μιᾷ μόνῃ γυναικὶ συνοικοῦντα σωφρόνως: (*b*) *contemporaneous* polygamy, which at that time still seems to have prevailed among the Jews, Joseph. *Ant.* XVII. 1. 2, πάτριον γὰρ ἐν ταὐτῷ πλείοσιν ἡμῖν συνοικεῖν; Justin Mart. *Trypho*, § 134: so Calv., Beng., al.: (*c*) *successive* polygamy, whether (α) specially, after divorce, Hamm., Suicer (*Thesaur.* s.v. διγαμία); or (β) generally, after loss of first wife *however happening*, Fell, and appy. Huth., Wiesing., al. Of these (*a*) is clearly too undefined; (*b*) involves an opposition to the corresponding expression in ch. v. 9; (*c*. α.) is plausible, but when we consider the unrestrictedness of the formula,—the opinions of the most ancient writers (Hermas, *Past.* Mand. IV. 1, Tertull. *de Monogam.* cap. 12, Athenagoras, *Legat.* p. 37, ed. Morell, 1636, Origen, *in Lucam*, XVII. Vol. III. p. 953, ed. Delarue; see Heydenr. p. 166 sq., Coteler's note on Herm. *l.c.*),—the decisions of some councils, *e.g.* Neocæs. (A.D. 314) Can. 3, 7, and the guarded language of even Laod. (A.D. 363?) Can. 1,—the hint afforded by paganism in the case of the woman ('univira'),—and lastly, the propriety in the particular cases of ἐπίσκοποι and διάκονοι (ver. 8) of a greater temperance (mox νηφάλιον, σώφρονα) and a manifestation of that περὶ τὸν ἕνα γάμον σεμνότης (Clem. Alex. *Strom.* III. 1. Vol. I. p. 511, Potter) which is not unnoticed in Scripture (Luke ii. 36, 37), we decide in favour of (*c*. β), and consider the Apostle to declare the contraction of a *second marriage* to be a disqualification for the office of an ἐπίσκοπος, or διάκονος. The position of Bretschn., that the text implies a bishop *should be* married (so Maurice, *Unity*, p. 632), does not deserve the confutation of Winer, *Gr.* § 18. 9, p. 107, note.

νηφάλιον] '*sober,*'—either in a *metaphorical* sense (σώφρων, Suidas), as the associated epithets and the use of νήφω in good Greek (*e.g.* Xen. *Conviv.*

3 φρονα, κόσμιον, φιλόξενον, διδακτικόν, μὴ πάροινον,
4 μὴ πλήκτην, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, τοῦ

VIII. 21) will certainly warrant, or perhaps more probably (as *μὴ πάροινον*, ver. 3, is not a mere synonym, see notes) in its *usual* and *literal* meaning. Νήφειν (*γρηγορεῖν, σωφρονεῖν βίῳ*, Hesych.) indeed occurs six times in the N.T. (1 Thess. v. 6, 8, 2 Tim. iv. 5, 1 Pet. i. 13, iv. 7, v. 8), and in all, except perhaps 1 Thess. *l. c.*, is used metaphorically; as however the adj. both in ver. 11 (see notes) and appy. Tit. ii. 2 is used in its literal meaning, it seems better to preserve that meaning in the present case; so De W., but doubtfully, for see ib. *on Tit. l.c.* Under any circumstances the derivative translation 'vigilant,' Auth. (*διεγηγερμένος*, Theod.), though *possibly* defensible in the verb (see *Etym. M.* s.v. *νήφειν*), is a needless and doubtful extension of the primary meaning: on the derivation, see notes *on 2 Tim.* iv. 5. **σώφρονα, κόσμιον**] '*sober-minded* or *discreet, orderly*.' The second epithet here points to the outward exhibition of the inward virtue implied in the first,—*ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην*, Theod.: see notes on ch. ii. 9. **φιλόξενον**] See notes *on Tit.* i. 8. **διδακτικόν**] '*apt to teach*,' Auth., 'lehrhaftig,' Luther; not only 'able to teach' (Theod.; comp. Tit. i. 9), but, in accordance with the connexion in 2 Tim. ii. 24, 'ready to teach,' 'skilled in teaching,' ܡܰܠܦܳܢ [doctor] Syr.; *τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον τὸ διδάσκειν ἐστίν*, Theoph.; see Suicer, *Thesaur.* s.v. Vol. I. p. 900, comp. Hofmann, *Schriftb.* Vol. II. 2, p. 253. On the qualitative termination -*κός*, see Donalds. *Cratyl.* § 254, p. 454.

3. **πάροινον**] '*violent over wine*,' Tit. i. 7; not simply synonymous with *φίλοινον* or with *οἴνῳ πολλῷ προσέχοντα*, ch. iii. 8 (Ziegler, *de Episc.* p. 350), but including drunkenness and its manifestations: so appy. Syr. ܥܳܒܰܪ ܥܰܠ ܚܰܡܪܳܐ ['a transgressor over wine,' Etheridge, not 'sectator vini,' Schaaf; see Michaelis in Cast. *Lex.*, and comp. Heb. x. 28 Syr.]; comp. Chrys., *τὸν ὑβριστήν, τὸν αὐθάδη*, who however puts too much out of sight the origin, *οἶνος*: comp. *παροίνιος* Arist. *Acharn.* 981, and the copious lists of exx. in Krebs, *Obs.* p. 352, Loesner, *Obs.* p. 396. The simple state is marked by *μέθυσος* (1 Cor. v. 11, vi. 10), the exhibitions of it by *πάροινος*; *τὸ παροινεῖν ἐκ τοῦ μεθύειν γίγνεται*, Athen. x. § 62, p. 444. **πλήκτην**] '*a striker*,' Tit. i. 7; one of the specific exhibitions of *παροινία*. Chrys. and Theod. (comp. also Kypke, *Obs.* Vol. II. p. 356) give this word too wide a reference (*πλήττειν τῶν ἀδελφῶν τὴν συνείδησιν*). Its connexion both here and Tit. *l.c.* certainly seems to suggest the simple and strict meaning; see Suicer, *Thesaur.* s.v. Vol. II. p. 751, where both meanings are noticed. **ἐπιεικῆ, ἄμαχον**] '*forbearing, not contentious*,' Tit. iii. 2, but in a reversed order; generic opposites to the two preceding terms. The force of *ἐπιεικὴς* is here illustrated by the associated adj.; the *ἄμαχος* is the man who is not aggressive (Beng. *on Tit. l. c.*) or pugnacious, who does not contend; the *ἐπιεικὴς* goes further, and is not only passively non-contentious, but actively considerate and forbearing, waving even just legal redress, *ἐλαττωτικὸς καίπερ ἔχων τὸν νόμον βοηθόν*, Aristot. *Eth. Nicom.* v. 14. The former word is also illus-

*ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑπο-
ταγῇ μετὰ πάσης σεμνότητος, (εἰ δέ τις τοῦ ἰδίου οἴκου* 5
*προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;)
μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ δια-* 6

trated by Trench, *Synon.* § 43: the derivation, it need hardly be said, is not from εἴκω but from εἰκός; see Rost u. Palm. *Lex.* s. v.

ἀφιλάργυρον] '*not a lover of money;*' only here and Heb. xiii. 5. This epithet is not under the vinculum of ἀλλά, but is co-ordinate with the first two negatived predicates, and *perhaps* has a retrospective reference to φιλόξενον (Theoph.). On the distinction between φιλαργυρία ('avarice') and πλεονεξία ('covetousness'), see Trench, *Synon.* § 24.

4. **τοῦ ἰδίου**] '*his own;*' emphatic, and in prospective antithesis to Θεοῦ, ver. 5. On the use of ἴδιος in the N.T., see notes *on Eph.* v. 22, and on its derivation (from pronoun ἵ), comp. Donalds. *Cratyl.* § 139, 152.

ἐν ὑποταγῇ is not to be connected closely with ἔχοντα (Matth.), but appended to τέκνα ἔχοντα, and is thus a kind of adjectival clause specifying the moral sphere in which they were to move; see ch. ii. 9, and notes *in loc.* If the part. had been used, though the *meaning* would have been nearly the same, the idea presented to the mind would have been different: in the one case subjection would have been noticed as a kind of attribute, in the present case it is represented as the moral element with which they were surrounded. The transition from *actual* (Luke vii. 25) to *figurative* environment (Matth. vi. 29), and thence to deportment (ch. ii. 9), or, as here, to moral conditions, seems easy and natural. **μετὰ πάσης κ.τ.λ.**] '*with all gravity:*' closely connected with ὑποταγῇ, specifying the attendant grace with which their obedience was to be accompanied; see notes on ch. ii. 2.

5. **εἰ δέ τις...οὐκ οἶδεν**] '*but if any man knows not* (*how*);' contrasted parenthetical clause (Winer, *Gr.* § 53.2.b, p. 401), serving to establish the reasonableness and justice of the requisition, τοῦ ἰδίου κ.τ.λ.; the argument, as Huther observes, is 'a minori ad majus.' It is perhaps scarcely necessary to remark that there is no irregularity in the present use of εἰ οὐ: '*οὐ* arctissime conjungi cum verbo [not always necessarily a *verb;* comp. Schæfer, *Demosth.* Vol. III. p. 288] debet, ita ut hoc verbo conjunctum unam notionem constituat, cujusmodi est *οὐκ οἶδα nescio,*' Hermann, *Viger*, No. 309. This seems more simple than to refer it here, with Green (*Gr.* p. 119), to any especial gravity or earnestness of tone. The use of εἰ οὐ in the N.T. is noticeably frequent; see exx. in Winer, *Gr.* § 55. 2, p. 423 sq., and for a copious list of exx., principally from later writers, Gayler, *Part. Neg.* v. p. 99 sq.

ἐπιμελήσεται] '*can he take charge;*' ethical future, involving the notion of 'ability,' 'possibility;' πῶς δυνήσεται; Chrys.; see Winer, *Gr.* § 40. 6, p. 250, Thiersch, *de Pent.* III. 11. d, p. 159, and notes *on Gal.* vi. 5. Similar uses of ἐπιμελεῖσθαι, 'curam gerere,' scil. 'saluti alicujus prospicere' (Bretschn.; comp. Luke x. 35), are cited by Raphel *in loc.*

6. **μὴ νεόφυτον**] '*not a recent convert*' (τὸν νεοκατήχητον, Chrys., τὸν εὐθὺς πεπιστευκότα, Theod.), rendered somewhat paraphrastically in Syr.

7 βόλου. δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν

ܛܠܝܐ ܒܬܠܡܝܕܘܬܗ [puer discipulatu suo]: the word is copiously illustrated by Suicer, *Thesaur.* Vol. II. p. 395. This and the following qualification are not specified in the parallel passage, Tit. i. 6 sq.: there is however surely no reason for drawing from the present restriction any unfavourable inferences against the authenticity of this Ep.; see Schleierm. *über* 1 *Tim.* p. 46. If the later date of the Ep. be admitted, Christianity would have been long enough established at Ephesus to make such a regulation natural and easy to be complied with: see Wiesing. *in loc.* **τυφωθείς**] '*besotted*, or *clouded, with pride;*' only here, ch. vi. 4, and 2 Tim. iii. 4. Both the derivation [ΘΥΠ-, τύφω, Benfey, Vol. II. p. 275, less probably τυφώς, Harpocr. 175, 16] and the combinations in which τυφόω is used (*e.g.* Polyb. *Hist.* III. 81. 1, ἀγνοεῖ καὶ τετύφωται; sim. Demosth. *Fals.Leg.* p. 409, μαίνομαι καὶ τετύφωμαι; ib. *Phil.* III. p. 116, ληρεῖν καὶ τετυφῶσθαι; Lucian, *Nigrin.* 1, ἀνοήτου τε καὶ τετυφωμένου, *&c.*) seem to show that the idea of a 'beclouded' and 'stupid' state of mind must be associated with that of pride. *Obnubilation*, however produced, seems the primary notion; that produced by pride or vanity (κενοδοξήσας, Coray) the more usual application: so Hesychius, τύφος· ἀλαζονεία, ἔπαρσις, κενοδοξία; comp. Philo, *Migr. Abrah.* § 24, Vol. I. p. 457 (ed. Mang.), τύφου καὶ ἀπαιδευσίας καὶ ἀλαζονείας γέμοντες. **κρίμα τοῦ διαβόλου**] '*judgment of the devil.*' The meaning of these words is somewhat doubtful. As κρίμα, though never *per se* anything else than *judicium*, will still admit of *some* modification in meaning from the context (comp. Fritz. *Rom.* ii. 3, Vol. I. p. 94), διαβόλου may be either (*a*) gen. *subjecti*, 'the accusing judgment of the devil' (Matth., Huther); or (*b*) gen. *objecti*, 'the judgment passed upon the devil.' In the former case κρῖμα has more the meaning of 'criminatio' (Beza), in the latter of 'condemnatio' (Coray, al.). As the gen. διαβόλου in the next verse is clearly *subjecti*, interpr. (*a*) is certainly very plausible. Still as there is no satisfactory instance of an approach to that meaning in the N.T.,—as κρῖμα seems naturally to point to God (Rom. ii. 2),—as it is elsewhere found only with a gen. *objecti* (Rom. iii. 8, Rev. xvii. 1; xviii. 20 is a peculiar use),—and as the position of τοῦ διαβ. does not seem here to imply so close a union between the substantives as in ver. 7, we decide, with Chrys. and nearly all the ancient interpreters, in favour of (*b*), or the gen. *objecti*. Matthies urges against this the excess of lapse which would thus be implied; the force of the allusion must however be looked for, not in the extent of the fall, but in the *similarity* of the circumstances: the devil was once a ministering spirit of God, but by insensate pride fell from his hierarchy; comp. Jude 6, and Suicer, *Thesaur.* s.v. διάβολος, Vol. I. p. 851. On the meaning and use of διάβ. see notes *on Eph.* iv. 27; the translation 'calumniatoris' (Grinf. on ver. 7, al.) is not consistent with its use in the N.T.

7. **δὲ καί**] '*But*, instead of being a νεόφυτος, one of whose behaviour in his new faith little can be known, he must have a good testimony (not only from those within the Church, but) *also* from those without.' **ἀπὸ τῶν ἔξωθεν**] '*from those without;*' the prep. certainly not implying 'among' (Conyb.), but correctly mark-

ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

The deacons must also be similarly irreproachable, and of good report; the deaconesses too must be faithful.

Διακόνους ὡσαύτως σεμνούς, μὴ δι- 8
λόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ

ing the source *from which* the testimony emanates: on the distinction between ἀπὸ and παρά, esp. with verbs of 'receiving,' see Winer, *Gr.* § 47. a, p. 331, note. Οἱ ἔξωθεν (in other places οἱ ἔξω, 1 Cor. v. 12, 13, Col. iv. 5, 1 Thess. iv. 12), like the Jewish החיצונים, is the regular designation for all not Christians, all those who were not οἰκεῖοι τῆς πίστεως (Gal. vi. 10); see Kypke, *Obs.* Vol. II. p. 198, and the Rabbinical citations in Schoettg. *Hor. Hebr.* (on 1 Cor. *l.c.*) Vol. I. p. 600. **ὀνειδισμὸν κ.τ.λ.**] '*reproach, and* (what is sure to follow) *the snare of the devil;*' the absence of the article before παγίδα being perhaps due to the preposition; comp. Winer, *Gr.* § 19. 2, p. 114. The exact connexion is somewhat doubtful, as the gen. *may* depend (*a*) on both, or (*b*) only on the last of the two substantives. The omission of the prep. before παγίδα (De W.) is an argument in favour of (*a*); the isolated position however of ὀνειδ. and the connexion of thought in ch. v. 14, 15, seem to preponderate in favour of (*b*), ὀνειδ. being thus absolute, and referring to 'the reproachful comments and judgment,' whether of those without (Chrys.) or within the Church. On the termination -(σ)μος (action of the verb proceeding from the subject) and its prevalence in later Greek, see Lobeck, *Phryn.* p. 511; comp. Donalds. *Cratyl.* § 253, p. 420. The expression **παγὶς τοῦ διαβ.** ('snare laid by the devil;' appy. gen. *originis*, contrast ver. 6), occurs again 2 Tim. ii. 26; so similarly 1 Tim. vi. 9. It is here added to ὀνειδ., not epexegetically (τὸ εἰς σκάνδαλον προκεῖσθαι πολλῶν παγίς ἐστι διαβ. Theoph.), but rather as marking the temptations that will be sure to follow the loss of character; 'quid spei restat ubi nullus est peccandi pudor?' Calv.

8. **Διακόνους**] '*Deacons;*' only used again by St Paul in this special sense Phil. i. 1, and (fem.) Rom. xvi. 1, though appy. alluded to Rom. xii. 7, 1 Cor. xii. 28 (ἀντιλήψεις), and perhaps 1 Pet. iv. 11. The office of διάκονος (διήκω Buttm. *Lexil.* § 40), originally that of an *almoner* of the Church (Acts vi. 1 sq.), gradually developed into that of an *assistant* (1 Cor. *l. c.*) and *subordinate* to the presbyters (Rothe, *Anfänge*, § 23, p. 166 sq.): their fundamental employment however still remained to them; hence the appropriateness of the caution, μὴ αἰσχροκερδεῖς, Neander, *Planting*, Vol. I. p. 34 sq. (Bohn). On the duties of the office, see esp. Bingham, *Antiq.* Book II. 20. 1 sq., Suicer, *Thesaur.* s.v. Vol. I. p. 869 sq., and Thomassin, *Discipl. Eccl.* Part I. 2. 29 sq. **ὡσαύτως**] '*in like manner,*' as the foregoing class included in the τὸν ἐπίσκοπον, ver. 2: it was not to be ὡς ἑτέρως (Arist. *Elench. Soph.* 7) in any of the necessary qualifications for the office of a deacon, but ὡσαύτως as in the case of the bishops. It need scarcely be added that the δεῖ εἶναι of the preceding verses must be supplied in the present member. **διλόγους**] '*double tongued,*' Auth., 'speaking doubly,' Syr.: ἅπαξ λεγόμ.; mentioned in Poll. *Onomast.* II. 118. The meaning is rightly given by Theod. ἕτερα μὲν τούτῳ ἕτερα δὲ ἐκείνῳ

9 *αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν*
10 *καθαρᾷ συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶ-*

λέγοντες. Grinfield (*Schol. Hell.*) compares *δίγλωσσος*, Prov. xi. 13, Barnab. *Epist.* 19 (Hefele): add *διχόμυθος* Eurip. *Orest.* 890. **προσέχοντας**] '*giving* (*themselves*) *up to*;' *προσέχειν* thus used is more commonly found with abstract nouns, *e.g.* *ἀναγνώσει*, ch. iv. 13, *δικαιοσύνῃ*, Job xxvii. 6. Here however *οἶνος πολὺς* (and so probably *θυσιαστήριον*, Heb. vii. 13, comp. *θάλασσα*, Plut. *Thes.* 17) approaches somewhat to the nature of an abstract noun. This verb is only used by St Paul in the Pastoral Epp.; comp. however Acts xx. 28.

αἰσχροκερδεῖς] '*greedy of base gains;*' only here and Tit. i. 7. The adverb occurs 1 Pet. v. 2. As in all these cases the term is in connexion with an office in the Church, it seems most natural (with Huther) to refer it, not to gains from unclean (comp. Syr.) or disgraceful actions (Theod.), but to dishonesty with the alms of the Church, or any abuse of a spiritual office for purposes of gain; comp. Tit. i. 11.

9. **ἔχοντας**] '*having*,' or (in the common ethical sense, Crabb, *Synon.* p. 252, ed. 1826) '*holding*,' Auth. 'behaltend,' De Wette: not for *κατέχοντας*, Grot., a meaning more strong than the context requires and the use of the simple form will justify; see notes on ch. i. 19. The emphasis falls on *ἐν καθ. συνειδ.*, not on the participle. **τὸ μυστ. τῆς πίστεως**] '*the mystery of the faith*.' Owing to the different shades of meaning which *μυστήριον* bears, the genitive in connexion with it does not always admit the same explanation; see notes *on Eph.* i. 9, iii. 4, vi. 19. Here *πίστεως* is appy. a pure *possessive* gen.; it was not merely that *about* which the *μυστ.* turned (gen. *objecti*, Eph. i. 9), nor the subject of it (gen. of *content;* this would tend to give *πίστις* an objective meaning, comp. exx. in Bernhardy, *Synt.* III. 44, p. 161), nor exactly the substance of the *μυστ.* (gen. *materiæ*, Eph. iii. 4), but rather that to which the *μυστήριον* appertained: the truth, hitherto not comprehensible, but now revealed to man, was the *property*, *object*, of faith, that on which faith exercised itself. So very similarly ver. 16, *τὸ μυστ. τῆς εὐσεβείας*, 'the mystery which belonged to, was the object contemplated by, godliness; the hidden truth which was the basis of all practical piety:' see Tittmann, *Synon.* I. p. 147, and comp. Reuss, *Théol.* IV. 9, Vol. II. p. 89. *Πίστις* is faith considered *subjectively;* not *objective* faith ('doctrina fidei'), a very doubtful meaning in the N. T.: see notes *on Gal.* i. 24. On the meaning of *μυστήριον*, see Sanderson, *Serm.* 9 (ad. Aul.), Vol. I. p. 227 (Jacobs.), and the notes *on Eph.* v. 32.

ἐν καθαρᾷ συνειδ.] Emphatic; defining the 'ratio habendi,' and in close connexion with the participle: the *καθαρὰ συνείδ.* was to be, as it were, the ensphering principle, see 2 Tim. i. 13. On *συνείδ.* see notes on ch. i. 5.

10. **καὶ οὗτοι δέ**] '*And these also*,' '*and these moreover;*' comp. 2 Tim. iii. 12, *καὶ πάντες δὲ οἱ θέλοντες κ.τ.λ.* These words (appy. not *clearly* understood by Huther) admit only of one explanation. In the formula *καί...δὲ* like the Latin 'et...vero,' or the 'et ...autem' of Plautus (see Hand, *Tursell.* Vol. I. p. 588), while each particle retains its proper force, both together often have 'notionis quandam consociationem;' see Klotz, *Devar.* Vol. II. p. 645. Thus while *καὶ* connects or enhances, and *δὲ* contrasts, the union

τον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες. γυναῖκας 11

of the two frequently causes δὲ to revert from its more marked to its *primary* and less marked oppositive force, 'in the second place' (comp. Donalds. *Cratyl.* § 155), so that the whole formula has more of an *adjunctive* character, and only retains enough of a retrospective opposition to define more sharply, expand, or strengthen, the tenor of the preceding words. Speaking roughly we might say, 'καὶ conjungit, δὲ intendit;' the true rationale however of the construction is best seen when μὲν is found in the preceding clause, *e.g.* Xen. *Cyrop.* VII. 1. 30, compare Acts iii. 22, 24. The formula then may be translated with sufficient accuracy, '*and...also*,' '*and...too*,' the translation slightly varying according as the *copulative* or *ascensive* force of καὶ is most predominant. In Homer καὶ δὲ is found united, in subsequent writers one or more words are interpolated; see Hartung, *Partik.* δέ, 5. 2, 3, Vol. I. p. 181 sq., Lücke *on* 1 *John* i. 3, and comp. Matth. *Gr.* § 616. St Paul's use of it is not confined to these Epp. (Huther), for see Rom. xi. 23. It is used indeed by every writer in the N. T. except St James and St Jude, principally by St Luke and St John, the latter of whom always uses it with emphasis; in several instances however (*e.g.* Luke x. 8, John vi. 51), owing probably to ignorance of its true meaning, MSS. of some weight omit δέ.

δοκιμαζέσθωσαν] '*let them be proved*,' not formally, by Timothy or the elderhood (De W. compares *Constit. Apost.* VIII. 4), but generally by the community at large among which they were to minister. The qualifications were principally of a character that could be recognized without any formal investigation. **ἀνέγκλητοι ὄντες**] '*being unaccused*,' '*having no charge laid against them*,' *i.e.* provided they are found so; conditional use of the participle (Donalds. *Gr.* § 505) specifying the limitations and conditions under which they were to undertake the duties of the office; comp. Schmalfeld, *Synt.* § 207. 5. On the distinction between ἀνέγκλητος ('qui non accusatus est') and ἀνεπίληπτος ('in quo nulla *justa* causa sit reprehensionis'), see Tittm. *Synon.* I. p. 31, and comp. Tit. i. 6.

11. **γυναῖκας ὡσαύτως**] '*Women in like manner*, when engaged in the same office.' It is somewhat difficult to decide whether, with the Greek commentators and others, we are here to understand by γυναῖκας (*a*) *wives of the deacons*, Auth., Coray, Huth., and as dependent in structure on ἔχοντας, Beng.; or (*b*) *deaconesses* proper, γυναῖκες being used rather than διάκονοι (fem.), Rom. xvi. 1, to prevent confusion with masc. The other possible interpr. 'wives of deacons *and* ἐπίσκ.' (Beza, Wieseler, *Chronol.* p. 309) does not suit the context, which turns only on διάκονοι; obs. ver. 12. Huther defends (*a*) on the ground that in one part of the deacon's office (care of sick and destitute) their wives might be fittingly associated with them. This is plausible; when however we observe the difference of class to which ὡσαύτως seems to point (ver. 8, ch. ii. 9, Tit. ii. 3, 6),—the omission of αὐτῶν,—the order and parallelism of qualifications in ver. 8 and 11, coupled with the suitable change of διλόγους to διαβόλους, and the substitution of πιστὰς ἐν πᾶσιν for the more specific αἰσχροκ. (deaconesses *were* probably almoners, Coteler, *Const. Apost.* III. 15, but in a much less degree),—the

ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν
12 πᾶσιν. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων
13 καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς
διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ
πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

absence of any notice of the wives of ἐπίσκοποι,—and lastly the omission of any special notice of *domestic* duties, though it follows (ver. 12) in the case of the men, we can scarcely avoid deciding, with Chrys., most ancient and several modern expositors (Wies., Alf., Wordsw., al.), that (*b*) '*diaconissæ*' are here alluded to. On the duties of the office, see Bingham, *Antiq.* II. 22, 8 sq., Suicer, *Thesaur.* s.v. Vol. I. p. 864, Herzog, *Real-Encycl.* s.v. Vol. III. p. 368, the special treatise of Ziegler, *de Diacon. et Diaconiss.* Witeb. 1678, and the good article in the *Quarterly Review* for Oct. 1860. **διαβόλους**] '*slanderous*,' '*traducers*,' καταλάλους, Theoph.; only in the Past. Epp.: twice in reference to *women*, here and Tit. ii. 3; once in ref. to *men*, 2 Tim. iii. 3. See the useful article on the word in Suicer, *Thesaur.* Vol. I. p. 848 sq. **νηφαλίους κ.τ.λ.**] '*sober, faithful in all things.*' The evident parallelism between the qualifications in ver. 8, and the present, seems to imply that νηφάλιος has its literal meaning; see notes on ver. 2. The last qualification, πιστὰς ἐν πᾶσιν, is stated very generally; it of course does not *preclude* a ref. to domestic calls and cares (see Huther), but it certainly seems far more applicable to ecclesiastical duties.

12. **διάκονοι κ.τ.λ.**] Exactly the same qualifications in respect of their domestic relations required in the διάκονοι as in the ἐπίσκοπος: see notes on ver. 2.

13. **γάρ**] The importance of the office is a sufficient warrant for the reasonableness of the preceding requisitions. **βαθμὸν...καλόν**] '*a good degree*,' Auth., Arm. Βαθμός, a ἅπ. λεγόμ. in N.T. (*not* an Ionic form of βασμός, Mack, but the very reverse: comp. ἀριθμός, ἀρθμός, and Donalds. *Cratyl.* § 253), has received three different explanations; either (*a*) '*an* (*ecclesiastical*) *step*,' in reference to an advance to a higher spiritual office, Æth., Jer., and appy. Chrys., al.; (*b*) '*a post*,' in reference to the honourable position a deacon occupied in the Church, Matth., Huther; (*c*) '*a degree*,' in reference to the judgment of God, and to their reward ἐν τῷ μέλλοντι βίῳ, Theod., De Wette, al. Of these (*a*) appears to be on exegetical grounds clearly untenable (opp. to Wordsw.); for surely such a ground of encouragement as ecclesiastical promotion (were this even historically demonstrable, which is appy. not the case in the first two centuries) seems strangely out of place in St Paul's mouth, and preserves no harmony with the subsequent words. Against (*b*) the aor. διακον. is not fairly conclusive, as it may admit a reference not necessarily to a *remote*, but to an *immediate* past; the περιποίησις of a good position would naturally ensue after *some* discharge of the διακονία. The associated clause however, and the use of the term παῤῥησία, especially with its modal adjunct ἐν πίστει κ.τ.λ., both seem so little in harmony with this ecclesiastical reference, while on the other hand they point so very natu-

I write this to guard thy conduct in the church of the living God; verily great is the mystery of godliness.

Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν 14
πρός σε τάχιον· ἐὰν δὲ βραδύνω, ἵνα 15

rally to the position of the Christian with respect *to God* (see notes *on Eph.* iii. 12, and comp. Heb. iv. 16, 1 John ii. 28, iii. 21), and derive so very plausible a support from the appy. parallel passage, ch. vi. 19, that we decide somewhat unhesitatingly in favour of (*c*), and refer *βαθμὸς* to the step or *degree* which a faithful discharge of the *διακονία* would gain in the eyes of God.

ἑαυτοῖς...περιποιοῦνται] '*acquire, obtain for themselves*,'—only here and Acts xx. 28 (a speech of St Paul's); compare also 1 Thess. v. 9, *περιποίησιν σωτηρίας*, which seems indirectly to yield considerable support to the foregoing interpretation of *βαθμόν*. For exx. of the reflexive pronoun with middle verbs, see Winer, *Gr.* § 38. 6, p. 230. The insertion here perhaps makes the personal reference a little more certain and definite: the duties of the deacon had commonly reference to *others*. **παῤῥησίαν**] '*boldness*,' 'fiduciam,' Vulg., Clarom.; properly 'openness' of (Mark viii. 32, al., and frequently in St John) or 'boldness of *speech*' (Acts iv. 13), and thence derivatively that 'confidence and boldness of spirit' (*ἄδεια*, Suidas) with which the believer is permitted and encouraged (Heb. iv. 16) to approach his heavenly Father; 1 John ii. 28, iii. 21, *&c.* The use of *παῤῥ.* in reference to the final reward is clearly evinced in 1 John iv. 17. Huther urges that this derivative meaning always arises from, and is marked by, its concomitants, *πρὸς τὸν Θεόν*, 1 John iii. 21, *&c.* Here *ἐν πίστει κ.τ.λ.* does seem such an adjunct; at any rate 2 Cor. vii. 4 (adduced by Huther), where there is no similar addition, cannot plausibly be compared with the present case: see De Wette *in loc.*, whose note on this passage is full and explicit.

ἐν πίστει κ.τ.λ.] '*in faith which is in Christ J.*' By the insertion of the article (comp. ch. i. 14, 2 Tim. i. 13, iii. 15, al.) two moments of thought are expressed, the latter of which explains and enhances the former: 'in fide (*πίστις* was the foundation, substratum, of the *παῤῥ.*), *eâque* in Chr. Jes. collocatâ;' see Fritz. *Rom.* iii. 25, Vol. I. p. 195. The article is not uncommonly omitted (Gal. iii. 26, Eph. i. 15, Col. i. 4) on the principle explained in notes *on Eph.* i. 15. On the meaning of *πίστις ἐν*, comp. notes on ch. i. 16.

14. **Ταῦτα**] '*These things;*' not 'totam epistolam,' Beng., but more probably 'these foregoing brief directions,' Hamm. If St Paul had here adopted the epistolary aorist (comp. notes *on Gal.* vi. 11), the latter reference would have been nearly certain. The use of the present leaves it more doubtful, and bids us look to the context; this (comp. ver. 15) certainly seems to limit *ταῦτα* to 'superiora illa de Episcoporum Diaconorumque officiis,' Goth. ap. Pol. *Syn.* On the uses of *γράφω* and *ἔγραψα*, see Winer, *Gr.* § 40. 5, p. 249. **ἐλπίζων**] '*hoping*,' or more definitely, '*though I hope*,' the part. having its *concessive* force; see Donalds. *Gr.* § 621. The actual reason of his writing is implied in the following verse, *ἵνα εἰδῇς κ.τ.λ.* **τάχιον**] '*more quickly;*' not, on the one hand, 'compar. absoluti loco positum' (Beza; *τάχιστα*, Coray), nor, on the other, with *marked* compar. force, 'sooner than thou wilt need these instructions' (Winer, *Gr.* § 35. 4, p. 217), but probably with a more *suppressed*

εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀλη-

compar. reference, 'sooner than these instructions presuppose,' 'sooner than I anticipate.' Such comparatives often refer to the suppressed feelings of the *subject;* comp. Theano, *ad Eubul.* p. 86 (ed. Gale), παιδίον, ἂν μὴ τάχιον φάγῃ, κλάει. The reading ἐν τάχει (*Lachm.*, with ACD[1]) seems only an explanatory gloss.

15. **βραδύνω]** '*I should tarry;*' only here and 2 Pet. iii. 9. Wieseler (*Chronol.* p. 315) refers this to the possibility of the Apostle's journey, perhaps to Crete (p. 347), or to some place he had not included in his original plan. This tacitly involves the supposition that the Epistle was written in the period included in the Acts,—which however (see notes on ch. i. 3) does not seem probable. **οἴκῳ Θεοῦ]** '*the house of God;*' οἴκῳ being anarthrous either owing to the prep. (Winer, *Gr.* § 19. 2, p. 114) or the anarthrous gen. which follows; comp. Middleton, *Gr. Art.* III. 3. 6. This appellation, derived from the Old Test., where it denotes *primarily* the temple (2 Chron. v. 14, Ezra v. 16, al., comp. Matth. xxi. 13) and *secondarily* the covenant-people (Numb. xii. 7, Hosea viii. 1), those among whom God specially dwelt, is suitably applied in the N.T. to the Church,—either viewed as the spiritual building which rests on Christ as the corner-stone (Eph. ii. 20), or as the true temple in which Christ is the true High Priest (Heb. iii. 6, 1 Pet. iv. 17); see Ebrard, *Dogmatik*, § 468, Vol. II. p. 395. **ἀναστρέφεσθαι]** '*walk, have (thy) conversation in.*' It is doubtful whether this verb is to be taken (*a*) absolutely, 'how men ought to walk,' Peile, Huther, al.; or (*b*) specially, with reference to Timothy, 'how thou oughtest to walk,' Auth., De W., al. Huther urges against (*b*) that in what precedes Timothy has no active course assigned to him, but rather the supervision of it in others; as however ἀναστρέφ. is a 'vox media' which does not mark mere activities, but rather conduct and deportment in its most inclusive reference (comp. Eph. ii. 3, where it closely follows the Hebraistic περιπατεῖν),—as the explicative clause ἥτις ἐστὶν κ.τ.λ. seems intended to impress on Timothy the greatness of his οἰκονομία,—and as the expansion of οἶκ. Θεοῦ from the *special* church over which Timothy presided to the *general* idea of the universal Church involves no real difficulty (see De W.), it seems best to adopt (*b*) and limit ἀναστρ. to Timothy: so rightly Vulg., Clarom. **ἥτις]** '*which indeed;*' explanatory use of the indef. relative: compare notes *on Gal.* iv. 24, where the uses of ὅστις are explained at length. **ἐκκλησία Θεοῦ ζῶντος]** '*the Church of the living God;*' fuller definition of the οἶκος Θεοῦ, on the side of its *internal* and *spiritual* glory: it was no material fane ('opponitur fano Dianæ,' Beng.) of false dead deities, but a living and spiritual community, a life stream (see Olsh. *on Matth.* xvi. 18) of believers in an ever-living God. Ἐκκλησία appears to have two meanings, according to the context and the point of view in which it is regarded. On the one hand, in accordance with its simple etymological sense (Acts xix. 39), it denotes a Christian congregation (τῶν πιστῶν τὸν σύλλογον, Theod.-Mops.), with a local reference of greater or less amplitude; see exx. in Pearson, *Creed*, Art. IX. Vol. I. p. 397 (ed. Burton): on the other, it involves

θείας. καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας 16

16. ὅς] So *Tisch.*, *Lachm.*, *Tregelles*, *Alf.*, *Words.*, and appy. the majority of modern critics. Θεὸς (*Rec.*) is adopted by *Mill*, *Matth.*, *Scholz*, some commentators, Leo, Mack, Burton, Peile, al., and, it ought not to be suppressed, some of our best English divines, Bull, Waterland (Vol. II. p. 158). The state of evidence is briefly as follows. (1) Ὃς is read with A[1] [*indisputably:* after minute personal inspection; see note, p. 104] C[1] [Tisch. *Prol. Cod. Ephr.* § 7, p. 39] FGℵ (see below); 17. 73. 181; Syr.-Phil., Copt., Sah., Goth.; also (ὅς or ὅ) Syr., Ar. (Erp.), Æth., Arm.; Cyr., Theod.-Mops., Epiph., Gelas., Hieron. *in Esaiam* liii. 11. (2) ὅ with D[1]; Clarom., Vulg.; nearly all Latin Ff. (3) Θεὸς with D[3]KL; nearly all mss.; Arab. (Polygl.), Slav.; Did., Chrys. (? see Tregelles, p. 227 note), Theod., Euthal., Damasc.,

the meaning and adaptation of קָהָל in the O. T., and denotes the New-Covenant people of God, with spiritual reference to their sacramental union in Christ and communion with one another; see esp. Bp. Taylor, *Dissuasive*, Part II. 1. 1, Ebrard, *Dogmatik*, § 467, Vol. II. p. 392, and the various usages cited by Suicer, *Thesaur.* s. v. Vol. I. p. 1049 sq. **στῦλος κ.τ.λ.**] '*pillar and basis of the truth;*' no ἓν διὰ δυοῖν (= 'firmly-grounded,' Beng., Peile), but a climactic apposition to ἐκκλ. Θεοῦ ζῶντος,—defining, with indirect allusion to nascent and developing heresies (see ch. iv. 1 sq.), the true note, office, and vocation of the Church; στῦλον αὐτὴν καὶ ἑδραίωμα ἐκάλεσεν, ὡς ἂν ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἐχούσης, Theodorus. Were there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest. Chrysostom adopts the right connexion, but inverts the statement, ἡ γὰρ ἀλήθ. ἐστι τῆς ἐκκλ. καὶ στῦλος καὶ ἑδρ., missing appy. the obvious distinction between truth *in the abstract*, and truth, the saving truth of the Gospel, as *revealed to* and acknowledged by men; comp. Taylor, *Dissuasive*, Part II. I. I. 3. Such seems to be the only natural construction of the clause. A close connexion *with what follows* (καὶ ὁμολ.), as has been advocated by Episcopius (*Inst. Theol.* IV. 1. 8, Vol. I. p. 241) and others (it is to be feared mainly from polemical reasons), is alike abrupt (there being no connecting particles), illogical (a strong substantival being united with a weak adjectival predication), and hopelessly artificial: see De Wette *in loc.* It may be added that στῦλος and ἑδραίωμα (ἅπαξ λεγόμ.; comp. θεμέλιος, 2 Tim. ii. 19) do not appy. involve any architectural allusion to heathen temples, *&c.* (Deyling, *Obs.* Art. 66, Vol. I. p. 317), but are only simple metaphorical expressions of the *stability* and *permanence* of the support: see the copious illustrations of this passage in Suicer, *Thesaur.* Vol. II. p. 1042—1066.

16. **καὶ ὁμολογουμένως μέγα κ.τ.λ.**] '*And confessedly*, or *indisputably*, *great* (i.e. *deep*, Eph. v. 32) *is the mystery*, &c.' ܫܪܝܪܐܝܬ ܪܒ [vere magnum] Syr.; 'nemo (scil. of those to whom this μυστ. is revealed) cui mica sanæ mentis inest de eâ re potest controversiam movere,' Altmann, *Melet.* 10, Vol. II. p. 268. The καὶ is not simply copulative, but heightens the force of the predication, 'yes, confessedly great,' *&c.;* comp. Hartung, *Partik.* καί, 5. 4, Vol. I. p. 145.

μυστήριον, ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύ-

Theoph., Œcum.,—Ignat. *Eph.* 19 (but very doubtful). A hand of the 12th cent. has prefixed θε to ος the reading of ℵ; see Tisch. ed. maj. Plate XVII, or Scriv. *Collation of* ℵ, facsim. (13). On reviewing this evidence, as not only the most important Uncial MSS., but *all* the Vv. older than the 7th century are distinctly in favour of a *relative*,—as ὃ seems only a Latinizing variation of ὅς,—and lastly, as ὃς is the more difficult, though really the more intelligible reading (Hofmann, *Schriftb.* Vol. I. p. 143), and on every reason more likely to have been changed into Θεὸς (Macedonius is actually said to have been expelled for making the change, Liber Diac. *Brev.* cap. 19) than *vice versâ*, we unhesitatingly decide in favour of ὅς. For further information on this subject, see Griesbach, *Symb. Crit.* Vol. I. p. 8—54, Tregelles, *Printed Text of N. T.* p. 227, Davidson, *Bibl. Criticism*, ch. 66, p. 828.

Several exx. of a similar use of ὁμολ. are cited by Wetstein and Raphel *in loc.;* add Joseph. *Ant.* I. 10. 2, ἦν δὲ τοιοῦτος ὁμολογ., *ib.* II. 9. 6, ὁμολογ. Ἑβραίων ἄριστος; see also Suicer, *Thesaur.* Vol. II. p. 479, and Altmann, *loc. cit.*, where there is a discussion of some merit on the whole verse.

τὸ τῆς εὐσεβείας μυστήριον] '*the mystery of godliness;*' 'ipsa doctrina ad quam omnis pietas sive religio Christiana referenda est,' Tittmann, *Synon.* I. p. 147: see notes on ver. 9, where the gen. is investigated.

ὃς ἐφανερώθη κ.τ.λ.] '*who was manifested in the flesh.*' The construction cannot be either satisfactorily or grammatically explained unless we agree to abide by the plain and proper meaning of the relative. Thus then ὃς is not emphatic, 'He who' (Tregelles, *Pr. Text*, p. 278), nor 'including in itself both the demonstrative *and* relative' (Davidson, *Bibl. Crit.* p. 846,—a very doubtful assertion; comp. Day, *Doctr. of the Relative*, § 1. p. 3; § 60, 61. p. 98),—nor absolute, 'ecce! est qui' (Matthies: John i. 46, iii. 34, Rom. ii. 23, 1 Cor. vii. 37, 1 John i. 3, are irrelevant, being only exx. of an ellipsis of the demonstr.),—nor, by a 'constructio ad sensum,' the relative to μυστήριον, Olsh. (Col. i. 26, 27 is no parallel, being only a common case of attraction, Winer, *Gr.* § 24. 3, p. 150),—but is a relative to an *omitted* though easily recognised antecedent, viz. Christ; so De Wette, and appy. Alf. (whose note however is not perfectly clear). To refer it to the preceding Θεοῦ (Wordsw., inferentially) seems very forced, especially after the intervention of the emphatic words στῦλος κ.τ.λ. It may be remarked that the *rhythmical* as well as antithetical character of the clauses (see the not improbable arrangement in Mack, and comp. notes to *Transl.*), and the known existence of such compositions (Eph. v. 19; compare Bull, *Fid. Nic.* II. 3. 1), render it not by any means improbable that the words are quoted from some well known *hymn*, or possibly from some familiar *confession of faith;* comp. Winer, *Gr.* § 64. 3, p. 519, and see Rambach, *Anthologie*, Vol. I. p. 33, where Eph. v. 14 is also ascribed to the same source; so also Huth. and Wiesinger.

ἐφανερώθη] '*was manifested;*' comp. 1 John i. 2, ἡ ζωὴ ἐφανερώθη; iii. 5, ἐκεῖνος ἐφανερώθη. In the word itself, as Huther well suggests, there is a powerful argument for the pre-existence of Christ.

ἐδικαιώθη ἐν πνεύματι] '*was justified* (was shown to be, evinced to be just,

ματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Matth. xi. 19, Luke vii. 35) *in spirit'* (in the higher sphere of His divine life). There is some little difficulty in these words, especially in *πνεύματι*. The meaning however seems fixed by the antithesis *σαρκί*, especially when compared with other passages in which the higher and lower sides of that nature which our Lord was pleased to assume are similarly put in contrast. The *πνεῦμα* of Christ is not here the Holy Spirit (comp. Pearson, *Creed*, Vol. I. p. 163), nor *ἡ θεία δύναμις*, Coray (comp. Chrys., and see Suicer, *Thes.* Vol. II. p. 777), but the *higher principle of spiritual life* (Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498), which was not itself the Divinity (Wiesing.; this would be an Apollinarian assertion), but especially and intimately *united* (not blended) and associated with it. In this higher spiritual nature, in all its manifestations, whether in His words and works, or in the events of His life, He was shown to be the All-holy, and the All-righteous, yea, 'manifested with power to be the Son of God,' Rom. i. 4, John i. 14; compare 1 Pet. iii. 18 (not *Rec.*), and Middleton, *in loc.*, p. 430, but esp. the excellent note of Meyer *on Rom. l. c.* The assertion of some commentators, that the term *σάρξ* includes the 'body, soul, *and spirit*' of Christ, is not reconcileable with the principles of biblical psychology; the *σάρξ* may perhaps sometimes include the *ψυχή*, but *never*, in such passages of obvious antithesis, the *πνεῦμα* as well; see Lücke, *on John* i. 14. The student of St Paul's Epp. cannot be too earnestly recommended to acquire some rudiments of a most important but neglected subject—biblical Psychology. Much information of a general kind will be found in Schubert, *Gesch. der Seele* (ed. 2), and of a more specific nature in Beck, *Bibl. Seelenlehre* (a small but excellent treatise), Delitzsch, *Bibl. Psychol.*, and Olshausen, *Opuscula*, Art. 6. **ὤφθη ἀγγέλοις**] '*[was] seen of angels*,' Auth., *i.e.* 'appeared unto, showed Himself unto, Angels.' Both the use of *ὀφθῆναι* (occurring 23 times in the N.T., and nearly always with ref. to the *self-exhibition* of the subject), and the invariable meaning of *ἄγγελοι* in the N.T. (not 'Apostles,' Leo, Peile, al., but 'Angels'), preclude any other translation. The precise epoch referred to cannot however be defined with certainty. The grouping of the clauses (see notes to *Transl.*), according to which the first two in each division appear to point to *earthly* relations, the third to *heavenly*, seems to render it very probable that the general manifestation of Christ to Angels through His incarnation,—not, inversely, the specific appearances of them during some scenes of His earthly life (Theoph., comp. Alf.), nor any (assumed) specific manifestation in heaven (De W.),—is here alluded to: see esp. Chrys., *ὤφθη ἀγγέλοις· ὥστε καὶ ἄγγελοι μεθ' ἡμῶν εἶδον τὸν υἱὸν τοῦ Θεοῦ πρότερον οὐχ ὁρῶντες*; so also Theod., *τὴν γὰρ ἀόρατον τῆς θεότητος φύσιν οὐδὲ ἐκεῖνοι ἑώρων, σαρκωθέντα δὲ ἐθεάσαντο.* Hammond includes also *evil* angels; this is possible, but the antithesis of clauses seems opposed to it.

ἐπιστεύθη] '*was believed on;*' not 'fidem sibi fecit,' Raphel, but 'fides illi habita est,' Beza; comp. 2 Thess. i. 10, and see Winer, *Gr.* § 39. 1, p. 233. **ἀνελήμφθη ἐν δόξῃ**] '*was received up*

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις

In the latter times men shall fall away from the faith, and shall teach principles of abstinence which are not approved by God.

in glory;' ἐν here being used, not simply for εἰς (Rosenm.), nor with δόξῃ as an equivalent of ἐνδόξως (comp. Hamm.), but in a sort of 'prægnans sensus,' sc. εἰς δόξαν καὶ ἔστιν ἐν δόξῃ (Wahl, Huther); see Winer, *Gr.* § 50. 4, p. 367 sq., and comp. Ellendt, *Lex. Sophocl.* Vol. I. p. 598. The event here referred to is simply and plainly the historical ascent of Christ into heaven. No words can be more distinct; compare ἀνελήμφθη, Mark xvi. 19, Acts i. 2, 11 (part.), 22; and ἀνεφέρετο εἰς τὸν οὐρανόν, Luke xxiv. 51 (*Rec.*, *Lachm.*). For a good sermon on the whole verse see Sanderson, *Serm.* IX. (ad Aul.), p. 479 sq. (Lond. 1689), and for devotional comments of the highest strain, Bp. Hall, *Great Mystery of Godliness*, Vol. VIII. p. 330 (Oxford, 1837).

Chapter IV. 1. **Τὸ δὲ Πνεῦμα**] '*But the* (*Holy*) *Spirit;*' contrast to the foregoing in the present and in the future,—the particle δὲ here indicating no transition to a new subject (Auth., Conyb.; comp. notes *on Gal.* iii. 8), but retaining its usual antithetical force; 'great indeed as is the mystery of godliness, the Holy Spirit has *still* declared that there shall be disbelief and apostasy:' μὴ θαυμάσῃς, Chrys. **ῥητῶς**] '*distinctly,*' '*expressly*' (φανερῶς, σαφῶς, ὁμολογουμένως, ὡς μὴ ἀμφιβάλλειν, Chrys.; 'non obscure aut involute, ut fere loqui solent prophetæ,' Justiniani), not only in the prophecies of our Lord, Matth. xxiv. 11, al., and the predictions, whether of the Apostles (comp. 1 John ii. 18, 2 Pet. iii. 3, Jude 18) or of the prophets in the various Christian churches (Neander, *Planting*, Vol. I. p. 340), but more particularly in the special revelations which the Holy Spirit made to St Paul himself; comp. 2 Thess. ii. 3 sq. **ὑστέροις καιροῖς**] '*latter times.*' This expression, used only in this place, is not perfectly synonymous (Reuss, *Théol. Chrét.* Vol. II. p. 224) with ἐσχάταις ἡμέραις, 2 Tim. iii. 1, 2 Pet. iii. 3 (not *Rec.*), James v. 3 (comp. καιρῷ ἐσχάτῳ, 1 Pet. i. 5, ἔσχατος χρόνος, Jude 18): the latter expression, as Huther correctly observes, points more specifically to the period immediately preceding the completion of the kingdom of Christ; the former only to a period future to the speaker, —οἱ ἀκόλουθοι χρόνοι, Coray; see Pearson, *Minor Works*, Vol. II. p. 42. In the apostasy of the present the inspired Apostle sees the commencement of the fuller apostasy of the future. In this and a few other passages in the N.T. καιρὸς appears to be nearly synonymous with χρόνος; comp. Lobeck, *Ajax*, p. 85.
προσέχοντες] See notes on ch. i. 4.
πνεύμ. πλάνοις] '*deceiving spirits;*' certainly not merely the false teachers themselves (Mack, Coray, al.),—a needless violation of the primary meaning of πνεῦμα,—but, as the antithesis τὸ Πνεῦμα suggests, the deceiving Powers and Principles, the spiritual emissaries of Satan, which work in their hearts; comp. Eph. ii. 2, vi. 12 (see notes), 1 John iv. 1 sq. **διδασκ. δαιμονίων**] '*doctrines of devils;*' not 'doctrines about devils,' Mede, al., 'demonolatry,' Peile (δαιμ. being a gen. *objecti*), but 'doctrines emanating from, taught by, devils' (gen. *subjecti*); see Winer, *Gr.* § 30. 1. obs., p. 168,

καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κε- 2
καυτηριασμένων τὴν ἰδίαν συνείδησιν, κωλυόντων γαμεῖν, 3
ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν

and comp. Thorndike, *Cov. of Grace*, II. 12, Vol. III. p. 195 (A.-C. Libr.). The term δαιμόνιον, it may be observed, is not here a 'vox media' (comp. Ign. *Smyrn.* 3), but has its usual N.T. meaning; see Pearson, *Minor Works*, Vol. II. p. 46. Olshausen significantly remarks on this passage, that man never stands isolated; if he is not influenced by τὸ Πν. τὸ ἅγιον, he at once falls under the power of τὸ πνεῦμα τῆς πλάνης (1 John iv. 6).

2. **ἐν ὑποκρίσει ψευδολόγων**] '*in (through) the hypocrisy of speakers of lies*,' Hamm.; prepositional clause appended to προσέχοντες, defining the *manner* (pretended sanctity and orthodoxy) in which τὸ προσέχειν κ.τ.λ. was brought about and furthered; ἐν being instrumental. Leo and Matth. explain the clause as a second modal definition of the fallers away, parallel to προσέχοντες κ.τ.λ., and more immediately dependent on ἀποστήσονται; 'habent in se eam ὑπόκρ., qualis est ὑποκρ. ψευδολ.,' Heinr., and so appy. Auth. This is doubtful; the third clause κωλ. γαμεῖν seems far too direct an act of the false teachers suitably to find a place in such an indirect definition of the falsely taught. Matth. urges the absence of the art. before ὑποκρίσει, but this after the prep. (Huther needlessly pleads N.T. laxity) is perfectly intelligible (Winer, *Gr.* § 19. 2, p. 114), even if it be not referable to the principle of correlation; comp. Middleton, *Art.* III. 3. 6. Thus then lying teachers will be the *mediate*, evil spirits the *immediate* causes of the apostasy.

κεκαυτ. τὴν ἰδίαν συνείδ.] '*being branded on their own conscience*:' the acc. with the passive verb (comp. ch. vi. 5, διεφθαρμένοι τὸν νοῦν, &c.) correctly specifies the place in which the action of the verb is principally manifested. The exact application of the metaphor is doubtful: it may be referred to the ἐσχάτη ἀναλγησία after *cautery* (Theod.), or more probably to the *penal brand* which their depraved conscience bore, as it were, on its brow (Theoph.); 'insignitæ nequitiæ viros, et quasi scelerum mancipia,' Justiniani. See the numerous and fairly pertinent exx. cited by Elsner, *Obs.* Vol. II. p. 298, Kypke, *Obs.* Vol. II. p. 357. Ἰδίαν is not without emphasis: they felt the brand they bore, and yet with a show of outward sanctity (comp. ὑποκρίσει) they strove to beguile and to seduce others, and make them as bad as themselves.

3. **κωλυόντων γαμεῖν**] '*forbidding to marry*.' This characteristic, which came afterwards into such special prominence in the more developed Gnosticism (see Clem. Alex. *Strom.* III. 6, Irenæus, *Hær.* I. 24, al., ed. Mass.), first showed itself in the false asceticism of the Essenes (see esp. Joseph. *Bell. Jud.* II. 8. 2, γάμου μὲν ὑπεροψία παρ' αὐτοῖς, *Antiq.* XVIII. 1. 5, οὔτε γαμετὰς εἰσάγονται, Pliny, *N. H.* v. 17) and Therapeutæ, and was one of those nascent errors which the inspired apostle foresaw would grow into the impious dogma of later times, 'nubere et generare a Satanâ dicunt esse,' Irenæus, *l.c.*: see Suicer, *Thesaur.* Vol. I. p. 735. **ἀπέχεσθαι βρωμάτων**] '(*bidding*) *to abstain from meats*;' κωλυόντων must be resolved into παραγγελλόντων μή (see ch. ii. 12), from which παραγγ. must be carried on to the second clause; see Winer, *Gr.* § 66. 2, p. 548. Distinct

μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν
4 *ἀλήθειαν. ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπό-*

notices of this abstinence and severity in respect of food are to be found in the account of the Therapeutæ in Philo, *Vit. Contempl.* § 4, Vol. II. p. 477 (ed. Mang.). When there are thus such clear traces of a morbid and perverted asceticism in the Apostle's own day, it is idle in Baur to urge these notices as evidences against the authenticity of the epistle. It may be remarked that the view taken of the errors combated in this and the other Past. Epp. (see notes on ch. i. 3) appears to be confirmed by the present passage. St Paul is alluding throughout, not to Judaism proper, but to that false spiritualism and those perverted ascetical tendencies, which emanating from Judaism, and gradually mingling with similar principles derived from other systems (comp. Col. ii. 8 sq., and see Reuss, *Théol. Chrét.* Vol. II. pp. 645, 646), at last, after the Apostolic age, became merged in a fuller and wider Gnosticism; see also Wiesinger *in loc.*, whose indirect confutation of Baur is satisfactory and convincing. On asceticism generally, and the view taken of it in the N.T., comp. Rothe, *Theol. Ethik*, § 878 sq., Vol. III. p. 120 sq.

ἃ ὁ Θεὸς κ.τ.λ.] '*which God created to be partaken of,*' &c.: confutation of the second error. The reason why the former error is left unnoticed has been differently explained. The most probable solution is that the prohibition of marriage had not as yet assumed so definite a form as the interdiction of certain kinds of food. The Essenes themselves were divided on this very point; see Joseph. *Bell. Jud.* II. 8. 13, and comp. *ib.* II. 8. 2. This perhaps led to the choice of the modified term *κωλυόντων*.

τοῖς πιστοῖς] '*for those who believe,*' '*for the faithful,*' Hamm., Est. The dat. is not the dat. of *reference to*, Beng. (comp. notes *on Gal.* i. 22), still less for *ὑπὸ τῶν πιστῶν* (Bloomf.), but marks the objects *for whom* the food was created. *Βρώματα* were indeed created for *all*, but it was only in the case of the *πιστοί*, after a receiving *μετὰ εὐχαρ.* (condition attached), that the true end of creation was fully satisfied.

καὶ ἐπεγνωκόσιν κ.τ.λ.] '*and who have full knowledge of,*' &c.: the omission of the article (Winer, *Gr.* § 19. 4, p. 116) shows that the *πιστοὶ* and *ἐπεγν. κ.τ.λ.* constitute a single class, the latter term being little more than explanatory of the former (Estius). On **ἐπεγνωκότες** (*ἐπίγνωσις = ἀδίστακτος γνῶσις*, Coray), see notes *on Eph.* i. 17, and Valck. *on Luke*, p. 14 sq.

ὅτι πᾶν κ.τ.λ.] '*because every creature of God is good:*' not explanatory of (Theoph., Beng.), but giving the reason for the foregoing words; *i.e.* not what is called an *objective* (Donalds. *Gr.* § 584), but a *causal* sentence. The Apostle has to substantiate his former declaration that meats are intended to be enjoyed with thanksgiving: this he does by the positive declaration (comp. Gen. i. 31) *πᾶν κτίσμα Θεοῦ καλόν* (corresponding to *ἃ ὁ Θεὸς ἔκτισεν*), supported and enhanced by the negative sentence, *καὶ οὐδὲν κ.τ.λ.* (parallel to *εἰς μετάλ. μετὰ εὐχ.*), which again is finally confirmed by the declaration in ver. 5. *Κτίσμα* is only here used by St Paul, his usual expression being *κτίσις*. The argument however of Schleiermacher based upon it is sufficiently answered by Planck, who cites several instances, *e.g.* *προσκοπὴ* 2 Cor. vi. 3, *ὀφείλημα* Rom. iv. 4, &c., of words

βλητον μετὰ εὐχαριστίας λαμβανόμενον· ἁγιάζεται 5
γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

thus only once used, when another and more usual synonym might have been expected. **κτίσμα Θεοῦ**] '*creature of God*,' 'every creation of His hand designed for food:' τῷ εἰπεῖν κτίσμα, περὶ τῶν ἐδωδίμων ἁπάντων ᾐνίξατο, Chrys. The fact of its being His creation is enough; εἰ κτίσμα Θεοῦ, καλόν, *ib.*; comp. Ecclus. xxxix. 33, 34. **ἀπόβλητον**] '*to be refused*:' expansion of the former statement; not only was everything καλόν, whether in its primary ('outwardly pleasing,' καδ-λός, Donalds. *Cratyl.* § 324), or secondary and usual acceptation, but further, 'nothing was to be rejected.' It was a maxim even of the heathen that the good gifts of the gods were not to be refused; so Hom. *Il.* III. 65, comp. Lucian, *Timon*, § 37, οὔτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός (cited by Kypke). The whole of this verse is well discussed by Bp. Sanderson, *Serm.* v. (ad Populum) p. 233 sq. (Lond. 1689). **μετὰ εὐχ. λαμβ.**] '*if it be received*,' &c.; conditional use of the participle; see Donalds. *Gr.* § 505, Krüger, *Sprachl.* § 56. 11, and comp. Winer, *Gr.* § 45. 2, p. 307. This clause specially limits the assertion οὐδὲν ἀπόβλ., and while it shows how the assertion is to be accepted serves also to echo and elucidate the previous limitation, μετὰ εὐχ., in ver. 3. Wiesinger considers καλὸν as also dependent on μετὰ εὐχ. λαμβ., and not a positive and independent assertion. This however does not seem satisfactory: for as the previous verse virtually contains *two* assertions, viz. that Θεὸς ἔκτισεν εἰς μετάλ., and that the μετάληψις was to be μετὰ εὐχαρ., so the present verse contains *two* confirmatory clauses, viz. that the food, being God's creation, is *absolutely* good (see Sanderson, *Serm.* v. § 4), and also that if so, μετὰ εὐχ. λαμβανόμ. it is οὐκ ἀπόβλ., or *relatively* good as well. It is best then to retain the punctuation of *Lachm.* and *Tisch.*

5. **ἁγιάζεται γάρ**] '*for it is sanctified*,' *i.e.* each time the food is partaken of; present tense corresponding to λαμβανόμενον. This verse is confirmatory of ver. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of *with thanksgiving*, is substantiated by more nearly defining εὐχαριστία and more clearly showing its sanctifying effect. Ἁγιάζειν is thus not merely declarative, 'to account as holy,' but effective, 'to make holy,' 'to sanctify.' In some few things (*e.g.* εἰδωλόθυτα, Chrys.) the ἁγιασμὸς might actually be *absolute* in its character; in others, whether pronounced legally ἀκάθαρτα, or accounted so by a false asceticism (*e.g.* the Essenes avoided wine and flesh on their weekly *festival*, Philo, *Vit. Contempl.* § 9, Vol. II. p. 483), the ἁγιασμὸς would naturally be *relative*. Estius and Wiesinger seem to take ἁγιάζεται as comprehensively *absolute*, and to refer the impurity of the κτίσμα to the primal curse; but is this consistent with Matth. xv. 11, Rom. xiv. 14, 1 Cor. x. 25, 26, and can it be proved that the curse on the earth (Gen. iii. 17, observe esp. the reading of the LXX., ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, and see also Joseph. *Ant.* I. 1. 4) took the special effect of *unhallowing* the animal or vegetable creation? If so, would not a law such as that in Lev. xix. 23, 24, which applied to the polluted land of Canaan,

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ

Reject all idle teachings and discussion, and practically exercise thyself in godliness, which is lastingly profitable.

have been of universal application? The effect of the primal curse is indeed most plain and palpable (see *Destiny of the Creature*, p. 10 sq.), but it seems doubtful whether it is to be recognised in the special form here alluded to. **λόγου κ.τ.λ.**] '*the word of God and supplication.*' The regular and unvarying use of λόγος Θεοῦ in the N.T. wholly precludes the gen. being taken as *objecti*,—'oratio ad Deum facta,' Wahl. The λόγος Θεοῦ is the word of God as uttered and revealed by Him in the Scriptures, and here, as the close union with ἔντευξις clearly suggests, must be referred not to any decree of God (Sanders, *Serm.* v. § 39), but to the contents of the prayer; the word of God as involved and embodied in the terms of the prayer. Thus, as Wiesinger suggests, the idea of εὐχαριστία is expressed in the fullest manner; on its *objective* side as to the contents of prayer, and on its *subjective* side (ἐντυγχάνειν) as to the mode in which it is made. On ἔντευξις, see notes ch. ii. 1, and for an ancient form of grace before meat, see Alf. *in loc.*

6. **Ταῦτα ὑποτιθ.**] '*By setting forth,*' scil. '*if thou settest forth, teachest* (Syr.), *these things:*' οὐκ εἶπεν ἐπιτάττων, οὐκ εἶπε παραγγέλλων, ἀλλὰ ὑποτιθ., τουτέστιν, ὡς συμβουλεύων ταῦτα ὑποτίθεσο, Chrys. On the construction and more exact transl. of the participle, see notes on ver. 16. The reference of ταῦτα is somewhat doubtful. As ὑποτίθεσθαι (*dynamic* middle,—*i.e.* application of the simple meaning of the active to mental and moral forces; see Krüger, *Sprachl.* § 52. 8. 4, and comp. notes on ch. i. 16) seems clearly to imply not merely 'in memoriam revocare,' Auth., but '*docere*,' '*instituere*,' whether 'amice et leniter' (Loesn.; comp. Philo, *Vit. Mos.* II. § 9, Vol. II. p. 142, ed. Mang., ὑποτίθεται καὶ παρηγορεῖ τὸ πλέον ἢ κελεύει; Hesych., ὑποθέσθαι· συμβουλεῦσαι), or, as in the present case, somewhat more positively and precisely, τὸ παραινεῖν καὶ βουλεύεσθαι (Budæus; comp. Joseph. *Bell. Jud.* II. 8. 7, τὴν αὐτὴν ὑποτίθενται δίαιταν, see exx. in Krebs, *Obs.* p. 355 sq.), ταῦτα will most naturally refer to ver. 4, 5, and to the principles and dissuasive arguments which it involves. See esp. Raphel, *Annot.* Vol. II. p. 582, who well supports the latter meaning of ὑποτίθεσθαι. **διάκονος**] '*minister:*' 'thou wilt fitly and properly discharge thy διακονίαν,' 2 Tim. iv. 5; 'tuo muneri cumulatissime satisfacies,' Just. **ἐντρεφόμενος**] '*being nourished up.*' The present properly and specially marks a continuous and permanent nutrition in 'the words of faith;' see Winer, *Gr.* § 45. 5, p. 311. So, with his usual acuteness, Chrys., τὸ διηνεκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν. Loesner aptly compares, among other exx. (p. 399, 400), Philo, *Leg. ad Cai.* § 29, Vol. II. p. 574 (ed. Mang.), οὐκ ἐνετράφης οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασιν; comp. also § 26, Vol. II. p. 571, and see D'Orville, *Chariton*, p. 37: similar exx. of 'innutriri' are cited in Suicer, *Thesaur.* s.v. Vol. I. p. 1127. **τοῖς λόγοις τῆς πίστεως**] '*the words of faith,*' gen. *subjecti;* 'words, terms, in which, as it were, faith expresses itself,' Huther. Πίστις, as Beng. suggests, involves a reference to Timothy, ἡ καλὴ διδασκ. a reference to others.

τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. Τοὺς δὲ 7
βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ

On the meaning of *πίστις*, see notes *on Gal.* i. 23, and Reuss, *Théol. Chrét.* Vol. II. p. 127, who however too much gives up the *subjective* reference which the word always seems to involve. In the following relative clause, if *ἧς* the reading of *Lachm.* [ed. min.; only with A, 80] be adopted, it must be regarded as an instance of unusual, though defensible attraction; see Winer, *Gr.* § 24. 1, p. 148.

παρηκολούθηκας] '*thou hast closely followed* (as a disciple), *hast been a follower of;*' 2 Tim. iii. 10; perf. in appropriate connexion with the pres. *ἐντρεφόμ.* *Παρακολουθεῖν* ('subsequi ut assequaris,' Valck. *on Luke* i. 3) is frequently used with ethical reference (*e.g.* *παρακολ. τοῖς πράγμασιν*, Luke *l.c.*, Demosth. *de Coron.* p. 285; *παρακ. τοῖς χρόνοις*, Nicom. ap. Athen. 291) to denote 'tracing diligently out,' 'attending to the course of,' and thence, by an intelligible gradation, 'understanding the drift and meaning' of any facts or subjects presented for consideration; see exx. of this latter meaning in Kypke, *Obs.* Vol. I. p. 207, and comp. Dissen, on Demosth. *l. c.* Both here however, and 2 Tim. iii. 10, the meaning appears to be simply 'followed after,' not merely in the sense of imitating a pattern (De W. *on 2 Tim. l.c.*), but of attending to a course of instruction, *ὡς μαθητὴς διδάσκαλον*, Coray; the *καλὴ διδασκαλία* was, as it were, a school of which Timothy '*was a disciple;*' see Peile *in loc.* The Syr. ܕܐܠܦܬ ܒܗ̇ [in quâ doctus es] and the Vulg. 'quam assecutus es' (comp. Auth.) express rather too strongly the simple result, and too insufficiently the process by which it was attained.

7. **Τοὺς δὲ βεβήλ. κ.τ.λ.**] '*But with the* (*current*) *profane and old-wives' fables having nothing to do.*' The article (not noticed by the majority of expositors) appears to allude to the well known character and the general circulation which the *μῦθοι* had obtained. These *Jewish* fables (Chrys., see notes on ch. i. 4) are designated *βέβηλοι*, 'profane' (ch. vi. 20, 2 Tim. ii. 16; of persons, 1 Tim. i. 9, Heb. xii. 16), in tacit antithesis to *εὐσέβ.*, as bearing no moral fruit, as lying out of the holy compass, and, as it were, on the wrong side of the *βηλὸς* of divine truths (comp. Schoettg. *in loc.*),—and *γραώδεις* (*ἅπ. λεγόμ.*) as involving foolish and absurd statements. Wetst. aptly compares Strabo, I. p. 32 A, *τὴν ποιητικὴν γραώδη μυθολογίαν ἀποφαίνει.* The assertion of Baur that *γραώδης* points to a *γραῖα*, the Sophia-Achamoth (comp. Gieseler, *Kirchengesch.* § 45), is untenable; independently of other considerations, it may be remarked that *γραϊκὸς* (Clem. Alex. *Pæd.* III. 4, p. 270, Pott.) would have been thus more grammatically exact than the present *γραώδης* (*γραοειδής*).

παραιτοῦ] '*decline, have nothing to do with,*' *ἀπόφευγε*, Coray; always similarly used in the second person in the Past. Epp., *e.g.* ch. v. 11 and Tit. iii. 10 (persons), 2 Tim. ii. 23 (things). *Παραιτ.* does not occur again in St Paul's Epp.; it is however used three times in Heb. (xii. 19, 25 bis) and four times by St Luke: comp. Joseph. *Antiq.* III. 8. 8, *παραιτησάμενος πᾶσαν τιμήν.* Loesner, *Obs.* p. 404, gives a copious list of exx. from Philo, the most pertinent of which is *Alleg.* III. § 48, Vol. I. p. 115 (ed. Mang.), where *προσιέμενος* and *παραιτούμενος* are put in opposition: see also notes on ch. v.

8 σεαυτὸν πρὸς εὐσέβειαν. ἡ γὰρ σωματικὴ γυμνασία
πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα
ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ

11. **γύμναζε δέ**] '*and rather exercise;*' so Auth., correctly marking the δέ, which serves to present antithetically the positive side of the conduct Timothy is urged to assume. He is first negatively παραιτεῖσθαι μύθους, then positively γυμνάζειν κ.τ.λ. The special term γυμνάζειν (Heb. v. 14, xii. 11, 2 Pet. ii. 14) appropriately marks the *strenuous effort* which Timothy was to make, in contrast with the studied ἄσκησις of the false teachers. **πρὸς εὐσέβ.**] '*for piety;*' εὐσέβεια, 'practical, cultive, piety' (see notes on ch. ii. 2), was the end toward which Timothy was to direct his endeavours.

8. **γὰρ** confirms the preceding clause by putting σωματικὴ γυμνασία, the outward and the visible, in contrast with γυμνασία πρὸς εὐσέβ., the internal and the unseen. **ἡ...σωματικὴ γυμν.**] '*the exercise, or training, of the body,*' Syr. ܕܘܪܫܐ ܕܦܓܪܐ [exercitatio corporis]. The *exact* meaning of these words is somewhat doubtful. Γυμνασία may be referred, either (*a*) to the mere *physical* training of the body, gymnastic exercises proper, De W., Huth., and, as might be expected, Justin., Est., Mack, al.; or (*b*) to the *ascetic* training of the body (1 Cor. ix. 27) in its most general aspect (ἡ ἄκρα σκληραγωγία τοῦ σώμ., Coray), with reference to the theosophistic discipline of the false teachers, Thomas Aq., Matth., Wiesing., al. Of these (*a*) is not to be summarily rejected, as it was maintained by Chrys., Theoph. (though on mistaken grounds), Theod., Œcum., and has been defended with some ingenuity by De Wette: see Suicer, *Thesaur.* s.v. Vol. I. p. 804. As however γυμνασία is not uncommonly used in less special references (*e.g.* Aristot. *Top.* VIII. 5, Polyb. *Hist.* I. 1. 2),—as γύμναζε (ver. 7) prepares us for this modification,—as the context seems to require a contrast between external observances and inward holiness,—and, lastly, as ascetic practices formed so very distinctive a feature of that current Jewish Theosophy (Joseph. *Bell. Jud.* II. 8. 2 sq., Philo, *Vit. Contempl.* § 4 sq.) which in this chapter appears so distinctly alluded to, it seems impossible to avoid deciding in favour of the latter interp.; so Beveridge, *Serm.* CI. Vol. IV. p. 408 (A.-C. Libr.), Neander, *Planting*, Vol. I. p. 340 (Bohn), and appy. the majority of modern expositors. If it be urged that ἡ σωματικὴ γυμν. (in this sense) was unrestrictedly condemned in ver. 2, 3, and could never be styled even πρὸς ὀλίγον ὠφέλιμος, it seems enough to say that there the Apostle is speaking of its morbid developments in the ὕστεροι καιροί, here of the more innocent though comparatively profitless asceticism of the present. **πρὸς ὀλίγον** taken *per se* may either refer to the *duration* (Syr., Theod.; comp. James iv. 14) of the ὠφέλεια, or the *extent* to which it may be applied (Huther, De Wette). The context however, and the antithesis πρὸς πάντα, seem to be decidedly in favour of the latter, and to limit the meaning to 'a little' ('ad modicum,' Vulg.)—'the few objects, ends, or circumstances in life,' *toward* which (πρὸς ὀλίγον, not ὀλίγῳ or ἐν ὀλίγῳ) bodily training and asceticism can be profitably directed.

τῆς μελλούσης. πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς 9
ἄξιος. εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι 10

10. κοπιῶμεν] In ed. 1, 2, and *Tisch.*, καὶ is prefixed, with FGKL; many mss.; Chrys., Theod., Theoph., Œcum. (*Rec.*). It is omitted by ACDℵ; Clarom., Aug., al.; Cyr., Chrys., Dam., al. (*Lachm.*), and *perhaps* rightly, the addition of ℵ being appy. just sufficient to turn the scale.

ἔχουσα] '*as it has,*' '*since it has;*' causal use of the particle (comp. Donalds. *Gr.* § 615 sq.) in confirmation of the preceding assertion. On the practical application of this clause, see Barrow, *Serm.* II. III. Vol. I. p. 23 sq. (Oxf. 1830). **ἐπαγγελίαν...ζωῆς**] '*promise of life.*' The genitival relation is not perfectly clear. If it be the gen. of *identity* or *apposition* (comp. Scheuerl. *Synt.* § 12. 1, p. 82), ζωή, the import or rather object of the promise, would seem at first sight to involve two applications, *quantitative* ('long life,' Eph. vi. 3, De W.) when in connexion with τῆς νῦν, *qualitative* ('holy, blessed life') when in connexion with τῆς μελλούσης. If again it be the gen. of *reference to* (Huth., comp. Alf.), or of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129 sq.), ζωή retains its general meaning ('vital existence,' *&c.*), but ἐπαγγελία becomes indefinite, and moreover is in a connexion with its dependent genitive not supported by any other passage in the N.T. This last objection is so grave that it seems preferable to adopt the first form of gen., but in both members to give ζωή its higher and more definitely scriptural sense, and to regard it as involving the idea, not of mere length, or of mere material blessings (contrast Mark x. 30, μετὰ διωγμῶν), but of *spiritual* happiness (εὐδαιμονία, Coray) and holiness; in a word, as expressing 'the highest blessedness of the creature:' see Trench, *Synon.* § 27, whose philology however, in connecting ζωή with ἄω, is here doubtful; it is rather connected with Lat. 'vivere' (Sanscr. *jîv*); see esp. Pott, *Etym. Forsch.* Vol. I. p. 265, Donalds. *Cratyl.* § 112, Benfey, *Wurzellex.* Vol. I. p. 684. There is a good treatise on ζωή in Olsh. *Opusc.* p. 187 sq. **τῆς νῦν κ.τ.λ.**] The *two* independent parts into which the life promised to εὐσέβεια is divided, life in this world, and in that which is to come: the promises of the Old covenant are involved and incorporated in the New (Taylor, *Life of Christ*, III. 13, Disc. 15. 15), and enhanced by it. On the use of the art., which thus serves to mark each part as separate, comp. Winer, *Gr.* § 19. 5, p. 117.

9. **πιστὸς ὁ λόγος κ.τ.λ.**] See notes on ch. i. 15; here the formula is confirmatory of what immediately precedes, τὸ ὅτι ἡ εὐσεβ. ὠφελεῖ καὶ εἰς τὴν παροῦσαν καὶ εἰς τὴν μέλλ. ζωὴν εἶναι λόγος ἄξιος νὰ πιστεύεται. Coray [modern Greek]. The particle γάρ, ver. 10, obviously precludes any reference to what follows (opp. to Conyb.); comp. notes on ch. iii. 1.

10. **εἰς τοῦτο γάρ**] '*For looking to this*' (*Col.* i. 29, comp. Donalds. *Cratyl.* § 170), '*in reference to this,*' viz. the realization of the promise in our own cases: τί δήποτε γὰρ τὸν πολὺν τοῦτον ἀνεδεξάμεθα πόνον...εἰ μή τις ἔστι τῶν πόνων ἀντίδοσις; Theod. The reference of εἰς τοῦτο (by no means synonymous with διὰ τοῦτο, Grot.) to the following ὅτι,—'therefore we both labour...because,' Auth. (comp. Theoph., Beza, al.), has been recently

ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

defended by Wiesinger; but surely this interrupts the causal connexion (γὰρ) with ver. 8, and its confirmatory sequel ver. 9. It is not necessary to restrict τοῦτο to ἐπαγγελ. ζωῆς τῆς μελλούσης (Wiesing.), for although this would naturally form the chief end of the κόπιᾶν and ὀνειδίζεσθαι, still ζωὴ (in its extended sense) ἡ νῦν might also suitably form its object, as being a kind of pledge and ἀῤῥαβὼν of ζωὴ ἡ μέλλουσα. **κοπιῶμεν κ.τ.λ.**] '*we labour and are the objects of reproach;*' not merely St Paul alone (Col. i. 29), or St Paul and Timothy, but the Apostles in general (1 Cor. iv. 12), and all Christian missionaries and teachers. Κοπιάω is frequently used in reference to both apostolic and ministerial labours (Rom. xvi. 12, 1 Cor. xv. 10, Gal. iv. 11, al.), with allusion, as the derivation [κοπ-, κόπτω,—not Sanscr. *kap*, Benfey, *Wurzellex.* Vol. I. p. 268] suggests, to the toil and *suffering* which accompanied them. The reading is not perfectly certain: ὀνειδ. is replaced by ἀγωνιζόμεθα (*Lachm.*) in ACFGKא[1]; it is however adopted appy. only by one Version, Syr.-Phil., and is suspicious as being easier, and as having possibly originated from Col. i. 29. If καὶ κοπ. (*Rec.*) be adopted (see critical note) the καὶ has an emphasis which, it must be said, seems peculiarly appropriate, comp. 1 Cor. iv. 11; not only, 'toil and shame' (καὶ) nor 'where toil, there shame' (τε...καὶ), but 'as well the one as the other' (καὶ...καὶ), both parts being simultaneously presented in one predication; see Winer, *Gr.* § 53. 4, p. 389, and comp. Donalds. *Cratyl.* § 189, 195, pp. 322, 338. **ἠλπίκαμεν**] '*we have set our hope on,*' 'have set and do set hope on,'—the perfect expressing the continuance and permanence of the ἐλπίς; see Bernhardy, *Synt.* x. 6, p. 378, and comp. ch. v. 5, vi. 17, John v. 45, 2 Cor. i. 10. Peile and Wiesinger compare 1 Cor. xv. 19, ἠλπικότες ἐσμέν, but it should not be forgotten that there ἠλπ. ἐσμὲν is not merely=ἠλπίκαμεν, see Meyer *in loc.* Ἐλπίζω, like πιστεύω (comp. notes on ch. i. 16), is found in the N.T. in connexion with different prepp.; (*a*) with ἐν, 1 Cor. xv. 19, 'spes in Christo reposita;' (*b*) with εἰς, John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5 (*Lachm.*, *Tisch.*), marking the direction of the hope with perhaps also some faint (locative) notion of union or communion with the object of it; comp. notes on ch. i. 16, and *on Gal.* iii. 27; (*c*) with ἐπὶ and *dat.*, ch. vi. 17, Rom. xv. 12 (LXX.), marking the basis or foundation on which the hope rests; (*d*) with ἐπὶ and *acc.* (ch. v. 5), marking the mental direction with a view to that reliance; comp. Donalds. *Gr.* § 483. The simple dative is found (*Lachm.*, *Tisch.*) in Matth. xii. 21.

ὅς ἐστιν κ.τ.λ.] '*who is the Saviour of all men;*' relative clause, not however with any causal or explanatory force (this would more naturally be ὅστις), but simply declaratory and definitive. The declaration is made to arouse the feeling that the same God who is a *living* is a *loving* God, one in whom their trust is not placed in vain; the Saviour of all men, chiefly, especially, of them that believe. De Wette objects to the use of μάλιστα; surely the primary notion of μάλα, 'in a great degree' [closely connected with μεγάλα, comp. 'moles;' Pott, *Etym. Forsch.* Vol. I. p. 283], is here perfectly suitable and proper; God is

Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties.

Παράγγελλε ταῦτα καὶ δίδασκε. 11
μηδείς σου τῆς νεότητος καταφρονείτω, 12
ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ,

the σωτὴρ of all men, in the greatest degree of the πιστοί; *i.e.* the greatest and fullest exhibition of His σωτηρία, its complete realization, is seen in the case of the πιστοί; comp. Gal. vi. 10. There is involved in it, as Bengel observes, an argumentum *a minori;* 'quanto magis eam [Dei beneficentiam] experientur pii qui in eum sperant,' Calv. On this important text, see four sermons by Barrow, *Works*, Vol. IV. p. 1 sq. (Oxf. 1830).

11. **Παράγγελλε**] '*Command*,' Auth., Vulg., Goth.; not 'exhort,' Hamm., or 'mone privatim,' Grot., but in the usual and proper sense, '*præcipe*,' ἐπίταττε, Chrys., who thus explains the use of each term: τῶν πραγμάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγῆς......οἷόν τι λέγω, τὸ μὴ ἰουδαΐζειν [comp. ver. 7] ἐπιταγῆς δεῖται· ἂν μέντοι λέγῃς ὅτι δεῖ τὰ ὑπάρχοντα κενοῦν......ἐνταῦθα διδασκαλίας χρεία, *Homil.* XIII. init. **ταῦτα**] '*these things*,' not merely the last statement, ὅς ἐστιν κ.τ.λ. (Wegsch.), nor, on the other hand, more inclusively, 'omnia quæ dixi de magno pietatis sacram.,' *&c.* but, τὸ ἐν εὐσεβ. γυμνάζεσθαι, τὸ προσμένειν τὰς ἀντιδόσεις, τὸ τὸν ἀγωνοθέτην ὁρᾶν, Theod.,—in fact all the statements included between the last ταῦτα (ver. 6) and the present repetition of the pronoun.

12. **μηδείς σου κ.τ.λ.**] '*Let no one despise thy youth;*' σου being connected, not directly with καταφρ.,—'despiciat te ob juvenilem ætatem' (Bretsch. *Lex.;* comp. Leo, al.), but with the following gen. τῆς νεότητος. The former construction is grammatically tenable (Winer, *Gr.* § 30. 9, p. 183), but is not supported by the use of καταφρ. in the N.T., and is not required by the context. It has been doubted whether this command is addressed (*a*) indirectly to the Church (Huth.), in the sense, 'no man is to infringe on your authority,' αὐθεντικώτερον παράγγελλε, Theoph. 1, Chrys. 1, or (*b*) simply to Timothy, in the sense, 'let the gravity of thy life supply the want of years,' Hamm., Chrys. 2, al. The personal application of the next clause, ἀλλὰ τύπος γίνου κ.τ.λ., seems decidedly in favour of (*b*); 'do not only *negatively* give no reason for contempt, but *positively* be a living example.' There is no difficulty in the term νεότης applied to Timothy. It is in a high degree probable (see Acts xvi. 1—3) that Timothy was young when he first joined the Apostle (A.D. 50, Wieseler): if he were then as much as 25 he would not be more than 38 (according to Wieseler's chronology) or 40 (according to Pearson's) at the assumed date of this Ep. —a relative νεότης when contrasted with the functions he had to exercise, and the age of those (ch. v. 1 sq.) he had to overlook. **ἀλλὰ τύπος κ.τ.λ.**] '*but become an example, model, for the believers:*' θέλεις, φησί, μὴ καταφρονεῖσθαι κελεύων; ἔμψυχος νόμος γενοῦ· Theod. Τύπος is similarly applied in a moral sense, 1 Pet. v. 3, Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii. 7; comp. Rom. vi. 17. In the following words the insertion of a comma after πιστῶν (*Lachm.*, *Tisch.*) is distinctly to be preferred to the ordinary punctuation (*Mill*, *Scholz*), as serving to specify with greater force and clearness the qualities and conditions in which the example of Tim. was to be shown. There is indeed, as Huther suggests, a kind of order pre-

13 ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ. ἕως
ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
14 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι

served in the five substantives, which seems designed and significant; *Words*, whether in teaching or in social intercourse; *Conduct* (comp. notes *on Trans.* and *on Eph.* iv. 22), as evinced in actions; *Love* and *Faith*, motiveforces in that inner Christian life of which words and conduct are the outward manifestations; *Purity* (Syr. ܕܟܝܘܬܐ; not 'castitate,' Vulg., Beng., either here or ch. v. 22,—on the true meaning of ἁγνός, see notes on ch. v. 22), the prevailing characteristic of the life as outwardly manifested and developed. The omissions of the article in this list might be thought to confirm the canon of Harless, *Eph.* p. 29, 'that abstracts which specify the qualities of a subject are anarthrous,' if that rule were not wholly indemonstrable: see Winer, *Gr.* § 19. 1, p. 109. The addition, ἐν πνεύματι after ἀγάπῃ (*Rec.*), only found in KL; great majority of mss.; Arab. [Polygl.]; Theod., Dam., al., is rightly rejected by *Lachm.*, *Tisch.*, and most recent editors. It *might* have crept into the text from 2 Cor. vi. 6; comp. Mill, *Prolegom.* p. 61.

13. **ἕως ἔρχομαι**] '*Until I come:*' the present is perhaps used rather than ἕως ἂν ἔλθω (1 Cor. iv. 5), or ἕως ἔλθω (Luke xv. 4, xvii. 8, al., comp. Herm. *de Part.* ἄν, II. 9, p. 110 sq.), as implying the strong expectation which the Apostle had of coming, ἐλπ. ἐλθεῖν πρός σε τάχιον, ch. iii. 14; comp. John xxi. 22, and Winer, *Gr.* § 40. 2, p. 237. On the constructions of ἕως see Klotz, *Devar.* Vol. II. p. 505 sq. **πρόσεχε**] '*apply* (*thyself*), *diligently attend to;*' comp. notes on ch. i. 4. The meaning here and ch. iii. 8 seems to be a *little* more definite and forcible than in ch. i. 4 and iv. 1; comp. Herod. IX. 33, προσεῖχε γυμνασίοισι, and the good list of exx. in Rost u. Palm, *Lex.* s. v. 3. c, Vol. II. p. 1192. **τῇ ἀναγνώσει**] '*the* (*public*) *reading*' of the Scriptures, the Old, and *probably* (comp. Col. iv. 16, 1 Thess. v. 27, and Thiersch, *Hist. of Church*, Vol. I. p. 147, Transl.) parts of the New Testament: comp. Acts xiii. 15, τὴν ἀνάγν. τοῦ νόμου, 2 Cor. iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης. On the public reading of the Scriptures in the early church, see Bingham, *Antiq.* XIII. 4. 2, and comp. notes *on Gal.* iv. 21. **τῇ παρακλήσει κ.τ.λ.**] '*the exhortation, the teaching:*' both terms occur again together in Rom. xii. 7, 8. The distinction usually made between παράκλ. and διδ., as respectively 'public exhortation' and 'private instruction,' seems very doubtful. Both appear to mark a form of *public* address, the former (as the derivation suggests, comp. Theod.) possibly directed to the *feelings*, and app. founded on some passage of Scripture (see esp. Acts xiii. 15, and Just. M. *Apol.* I. 67, where however the true reading is πρόσκλησις), the latter (ἡ ἐξήγησις τῶν γραφῶν, Coray) more to the *understanding* of the hearers; perhaps somewhat similar to the (now obscured) distinction of 'sermon' and 'lecture.' On διδασκ. comp. notes *on Eph.* iv. 11, and Suicer, *Thesaur.* s. v. Vol. I. p. 901.

14. **μὴ ἀμέλει**] '*Be not neglectful of,*' *i.e.* 'do not leave unexercised;' comp. 2 Tim. i. 6, ἀναζωπυρεῖν τὸ χάρισμα. The following word χάρισμα, with the exception of 1 Pet. iv. 10, occurs only in St Paul's Epp. where

διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ 15

it is found as many as sixteen times, and in all cases denotes 'a gift emanating from the Holy Spirit or the free grace of God.' Here probably, as the context suggests, it principally refers to the gifts of παράκλησις and διδασκ. just specified; comp. Rom. xii. 6—8. On the later use to denote Baptism (Clem. Alex. *Pædag.* I. 6, Vol. I. p. 113, ed. Pott.), see Suicer, *Thesaur.* Vol. II. p. 1503.

ἐν σοί) The parallel passage, 2 Tim. i. 6, clearly developes the force of the prep.: the χάρισμα is as a spark of holy fire within him, which he is not to let die out from want of attention; comp. Taylor, *Forms of Liturg.* § 22, 23.

διὰ προφητείας] '*by means of, by the medium of prophecy.*' The meaning of this preposition has been needlessly tampered with: διὰ (with gen.) is not for διὰ with acc. (Just.), nor for εἰς, nor for ἐν (Beza), nor even, 'under inspiration,' Peile, but simply points to the *medium* through which the gift was given; comp. Hofmann, *Schriftb.* Vol. II. p. 256. The close union of προφ. with ἐπιθ. τῶν χειρῶν (μετὰ points to the concomitant act, Winer, *Gr.* § 47. h, p. 337) renders the διὰ perfectly intelligible: prophecy and imposition of hands were the two *coexistent* (Krüger, *Sprachl.* § 68. 13. 1) circumstances which made up the whole process (comp. De W.) by the medium of which the χάρισμα was imparted. The association of διὰ with ἐπιθ. χειρ. is so perfectly regular (Acts viii. 18, 2 Tim. i. 6), that its use with προφ. gains by the association a kind of reflected elucidation. The ἐπίθεσις χειρῶν or χειροθεσία (Conc. Nic. XIX. Conc. Chalced. XV.) was a symbolic action, probably derived from the Jewish סמיכה (see Schoettg. *Hor. Hebr.* Vol. I. p. 874), the outward sign of an inward communication of the Holy Spirit (Acts viii. 17, ix. 17) for some *spiritual* office (Acts vi. 6) or undertaking (Acts xiii. 3), implied or expressed: comp. Wiesinger *in loc.*, Neand. *Planting*, Vol. I. p. 155 (Bohn), and esp. Hammond's treatise, *Works*, Vol. I. p. 632—650 (ed. 1684). In the early church only the *superior* orders of clergy, not the sub-deacons, readers, *&c.* (hence called ἀχειροτόνητος ὑπηρεσία) received χειροθεσίαν: see Bingham, *Antiq.* III. I. 6, and IV. 6. II.

πρεσβυτερίου] '*presbytery,*' 'confraternity of presbyters' at the place where Timothy was ordained (perhaps Lystra, if we assume that the ordination closely followed his association with St Paul), who conjointly with the Apostle (2 Tim. i. 6) laid their hands on him. Πρεσβυτέριον (used in Luke xxii. 66 and Acts xxii. 5 for the Jewish Sanhedrin) occurs very often in the epp. of Ignatius in the present sense (*Trall.* 7, 13, *Philad.* 7, al.), to denote the college of πρεσβύτεροι, the συνέδριον Θεοῦ (*Trall.* 3), in each particular city or district: comp. Thorndike, *Prim. Gov.* XII. 9, Vol. I. p. 75 (A.-C. Libr.).

15. **ταῦτα μελέτα**] '*Practise these things, exercise thyself in these things,*' Hammond, Scholef. *Hints*, p. 119; partial antithesis to μὴ ἀμέλει, ver. 14. Μελετάω only occurs again in the N.T. in a quotation from the LXX., Acts iv. 25, ἐμελέτησαν κενά: Mark xiii. 11, μηδὲ μελετᾶτε (rejected by *Tisch.* ed. 2 [not 7], *Tregelles*, and placed in brackets by *Lachm.*) is very doubtful. As there is thus no definite instance from which its exact meaning can be elicited in the N.T., it

16 προκοπὴ φανερὰ ᾖ πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

seems most accurate to adopt the prevailing meaning of the word, not 'meditari,' Vulg., Clarom., Syr., Arm. (though the idea of 'thinking about' really does form the primary idea of its root, Donalds. *Cratyl.* § 472), but '*exercere*,' '*diligenter tractare*,' Bretsch., ἀσκεῖν, Hesych.; comp. Diog. Laert. *Epicur.* x. 123, ταῦτα πράττε καὶ μελέτα (cited by Wetst.), and see esp. the exx. in Raphel, *Annot.* Vol. II. p. 586. The transl. of Conyb. (comp. Alf.), after De W., 'let these things be thy care' would be more appropriate to ταῦτά σοι μελέτω, comp. Hom. *Il.* v. 490, XVIII. 463.

ἐν τούτοις ἴσθι] '*be occupied, spend thy time, in these things*,' Hamm.; 'hoc age, his in rebus esto occupatus,' Valck. *on Luke* ii. 49, comp. Prov. xxiii. 17, ἐν φόβῳ Κυρίου ἴσθι ὅλην τὴν ἡμέραν, and exx. in Wakefield, *Sylv. Crit.* Vol. IV. p. 198: a stronger enunciation of the foregoing words, corresponding to ἐπίμενε κ.τ.λ. in ver. 16.

προκοπή] '*advance*,' '*progress*;' only here and Phil. i. 12, 25 (with a dependent gen. in all three cases): 'non immerito hæc vox a Grammaticis contemta est, quæ nullum antiquum nedum Atticum auctorem habet,' Lobeck, *Phryn.* p. 85. The 'advance' may be in godliness generally, 2 Tim. iii. 17 (De Wette), but more probably in all the particulars mentioned ver. 12—14; comp. Chrys., μὴ ἐν τῷ βίῳ μόνον, ἀλλὰ καὶ ἐν τῷ λόγῳ τῷ διδασκαλικῷ, except that this throws the emphasis a little too much on διδασκαλία. It is curious that Raphel should not, either here or on Phil. i. 12, 25, have adverted to the not uncommon use of the word by Polyb., *e.g. Hist.* I. 12. 7, II. 45. 1, III. 4. 2, al.

16. **ἔπεχε κ.τ.λ.**] '*Give heed to thyself* (thy demeanour and conduct, ver. 12), *and to the doctrine* which thou dost deliver, ver. 13.' Ἐπέχειν ('to fix attention upon,' ἐπικεῖσθαι, Hesych., Suid.) is somewhat similarly used in Luke xiv. 7, Acts iii. 5, comp. 2 Macc. ix. 25; not Phil. ii. 16 (Theod.), where λόγον ζωῆς ἐπέχοντες is either 'occupantes,' comp. Syr., al., or more probably 'prætendentes,' Beza, al.; see notes *in loc.* St Luke mainly uses the formula προσέχειν ἑαυτῷ, Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28. The difference in meaning is very slight; ἐπέχειν is perhaps rather stronger, the idea of 'rest upon' being probably united with that of simple direction, see Rost u. Palm, *Lex.* s.v. c. 3, Vol. I. p. 1045. Timothy was to keep his attention *fixed* both *upon* himself and his teaching; his teaching was to be good (ver. 6) and salutary (ch. i. 10), and he himself was practically to exemplify it both in word and deed (ver. 12).

ἐπίμενε αὐτοῖς] '*continue in them*;' comp. Col. i. 23, ἐπιμένετε τῇ πίστει, and similarly Rom. vi. 1, xi. 22, 23: this tropical use of ἐπιμ. is peculiar to St Paul. The reference of αὐτοῖς has been very differently explained. By comparing the above exx. of the Apostle's use of ἐπιμ. with a dat., it would seem nearly certain that αὐτοῖς must be *neuter*: if the Apostle had here designed to refer to persons (αὐτοῖς *masc.*, see Grot., Beng.) he would more probably have used πρὸς with an acc.; comp. 1 Cor. xvi. 7, Gal. i. 18. Αὐτὰ

Behaviour of Timothy toward the elder and younger members of the church. Distinctions to be observed in the support of widows.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ V.
παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελ-
φούς, πρεσβυτέρας ὡς μητέρας, νεωτέ- 2
ρας ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ. Χήρας τίμα τὰς 3

may then be referred either to the details implied in ἔπεχε κ.τ.λ., or perhaps more probably to all the points alluded to in ver. 12 sq. (Matth., Huther), so as to form a final recapitulatory echo, as it were, of the ταῦτα and ἐν τούτοις, ver. 15.

τοῦτο γὰρ κ.τ.λ.] '*for by doing this,*' &c.; confirmatory clause. The pres. part. is used with a similarly gerundial force (comp. Herm. Soph. *Elect.* 56) in ver. 6, where it is also better to preserve the more exact participial translation. This form of protasis involves a temporal reference (rather however too fully expressed by Syr. ܟܕ ܠܟܡ), and may perhaps be distinguished from εἰ with pres. indic., or ἐὰν with pres. subj., with either of which it is nearly synonymous (Donalds. *Gr.* § 505), as connecting a little more closely the action of the verb in the protasis with that of the verb in the apodosis. It is singular that De W. assigns a higher meaning to σώζειν in reference to Timothy, but a lower ('Befestigung') in reference to his hearers. In both it has its normal and proper sense, not merely 'servabis ne seducamini,' Beng. (comp. Theod.), but 'salvum facies,' Vulg., 'salvabis,' Clarom., and, as Wiesinger well remarks, conveys the important truth, 'that in striving to save others, the minister is really caring for his own salvation.' On the force of καὶ...καί, see notes on ver. 10.

Chapter V. 1. **Πρεσβυτέρῳ**] '*an elder,*' Auth., *i.e.* 'an elderly man' (not 'a presbyter'), so Vulg.: ἄρα τὸ ἀξίωμά φησιν; οὐκ οἶμαι, ἀλλὰ περὶ παντὸς γεγηρακότος, Chrys. This interpretation is rendered nearly certain by the antithetical νεωτέρους in the following verse, and by ὡς πατέρα in the adversative clause. The exhortation, as Leo observes, follows very suitably after the reference (ch. iv. 12) to the νεότης of Timothy, 'ita se gerat erga seniores ut reverâ deceat virum juniorem.' **μὴ ἐπιπλήξῃς**] '*do not sharply rebuke, reprimand.*' Ἐπιπλήττειν (a ἅπ. λεγόμενον in the N.T.), Syr. ܟܐܐ [increpavit], νουθετεῖν μὲ παῤῥησίαν καὶ αὐστηρότητα, Coray (mod. Greek), seems to involve the notion of *sharpness* and *severity:* τὸ ἐπιπλ. καὶ κόπτειν λέγεται...ἔτι δὲ καὶ μαστίζειν...ἀφ' οὗ καὶ τὸ λόγοις ἐπιπλήσσειν εἴρηται, Eustath. on Hom. *Il.* x. 500 (cited by Wetst.). The usual word in the N. T. is ἐπιτιμᾶν, used very frequently by the first three evangelists, but only once by St Paul, 2 Tim. iv. 2. **νεωτέρους**] The grammatical construction requires παρακάλει to be supplied. The context however seems to suggest a more general word, *e.g.* νουθέτει (comp. 2 Thess. iii. 15, νουθετεῖτε ὡς ἀδελφόν), a mean term, as it were, between ἐπίπληττε and παρακάλει, this last verb here appearing to mark 'exhortation' in its most gentle and considerate form. This mean term was probably omitted on account of the following πρεσβυτέρας, where a milder term would again be more appropriate.

2. **ἐν πάσῃ ἁγνείᾳ**] '*in all purity;*' with exclusive reference to the νεωτέρας: the bishop was so to order his

4 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν-

conversation to the younger women of his flock, with such purity, as not to afford any ground even for suspicion (Chrys.). The rule of Jerome (*Epist.* 2) is simple; 'omnes puellas et virgines Christi aut æqualiter ignora aut æqualiter dilige.'

3. **Χήρας τίμα**] '*Pay due regard to widows*,' Conyb. The meaning of τιμάω and the connexion of the following verses, 3—16, has been from the earliest times so much a matter of dispute, that it is very difficult to arrive at a *certain* decision. On the whole, when we observe the economic terms, ἀμοιβὰς ἀποδιδ. (ver. 4), προνοεῖν (ver. 8), and esp. ταῖς ὄντως χήραις ἐπαρκ. (ver. 16), it seems best with De W. (after Theod., al.) to give τίμα a somewhat extended meaning,—'honour,' not by a simple exhibition of *respect* (πολλῆς γὰρ δέονται τιμῆς μεμονωμέναι, Chrys.,—a somewhat insufficient reason); but *also* by giving *material proofs* of it: ἐλέει καὶ τὰ ἀναγκαῖα χορήγει, Theoph. The translation of Peile, al., 'support, provide for,' τρέφε μὲ ἐλεημοσύνας, Coray (mod. Greek), involves too great a departure from the simple sense; the context however does certainly seem to require some intermediate translation, which, without obscuring the primary and proper meaning of τιμάω, may still leave the latter and less proper meaning fairly discernible: comp. τιμῆς ver. 17, Matth. xv. 4 sq. If this view be correct, ver. 3—8 will seem to relate specially to the support widows are to receive, ver. 9—16 to their qualifications for an office in the church; see Wieseler, *Chronol.* p. 309, and notes on ver. 9. On the position which widows occupied in the early church, see Bingham, *Antiq.* VII. 4. 9, Winer, *RWB.* Art. 'Witwen.'

τὰς ὄντως χήρας] '*who are widows indeed*:' *i.e.* as ver. 4, 5, and esp. ver. 16, clearly explain it,—*destitute* and *desolate*, τὰς μὴ ἐχούσας ἀλλαχόθεν οὐδεμίαν βοήθειαν, Coray. There seems then no sufficient ground either (*a*) for assigning to χήρα its *ecclesiastical* sense (Baur, *Paulus*, p. 497, who compares Ignat. *Smyrn.* 13, τὰς παρθένους τὰς λεγομένας χήρας; see Coteler *in loc.* Vol. II. p. 38), so that ἡ ὄντως χ. is 'a widow proper,' opp. to a χήρα in the official meaning of the term; or (*b*) for giving ἡ ὄντως χήρα a strictly *ethical* reference, 'bona vidua et proba,' Leo; for the 'nervus argumenti' in both cases, viz. the clause ἤλπικεν ἐπὶ τὸν Θεόν, does not mark exclusively the religious attitude, but the earthly isolation of ἡ ὄντως χήρα, and her freedom from the distractions of ordinary domestic life; comp. 1 Cor. vii. 33, 34, and, thus far, Neander, *Planting*, Vol. I. p. 154 (Bohn).

4. **εἰ δέ τις χήρα**] '*But if any widow*,' *i.e.* 'in every case in which a widow has,' *&c.*; comp. Syr., where this evident opposition to ἡ ὄντως χ. is even more distinctly maintained. Having spoken of the 'widows indeed,' the Apostle proceeds to show still more clearly his meaning by considering the case of one who does not fall under that class.

ἔκγονα] '*descendants*,' or more specially, as the context implies, '*grandchildren*;' 'children's children,' Syr., 'nephews,' Auth.,—in the original, but now antiquated sense of the word; comp. Thom. M. p. 850 (ed. Bern.). The term ἔκγονον only occurs here in the N.T., but is sufficiently common in the LXX., as well as in earlier Greek, see exx. in Rost u. Palm, *Lex.* s.v. **μανθανέτωσαν**] '*let them learn*.' Who? The

θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς
ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ἀποδεκτὸν
ἐνώπιον τοῦ Θεοῦ. ἡ δὲ ὄντως χήρα καὶ μεμονωμένη 5

χῆραι implied in the collectively-taken χήρα? or the τέκνα and ἔκγονα? The former is supported by Vulg., Clarom., Chrys., and Theod.; the latter however, which has the support of Syr., Theoph., Œcum. 2, al., seems more in accordance both with the context generally, and with the use of the special terms εὐσεβεῖν (see below) and ἀμοιβὰς ἀποδιδ. The explanation of Chrys., ἀπῆλθον ἐκεῖνοι (οἱ πρόγονοι) ...ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμείβου, ἀπόδίδου τὸ ὀφείλημα διὰ τῶν παίδων, can scarcely be regarded as otherwise than artificial and unsatisfactory.

πρῶτον] '*first*,' scil. 'before *thou* hast to do it,' De Wette.

εὐσεβεῖν] '*to be dutiful to*,' '*to evince* (*filial*) *piety towards*,' 'barusnjan,' Goth. (Massm.); compare Acts xvii. 23, ὃ ἀγνοοῦντες εὐσεβεῖτε. This verb can hardly be referred to the χῆραι, as it certainly cannot be taken actively, 'regere,' Vulg., and not very plausibly, 'to practise piety in respect of,' Matth.; whereas when referred to the *children*, its primitive sense is but slightly obscured; comp. Philo, *de Dec. Orac.* § 23, Vol. II. p. 200 (ed. Mang.), where storks are similarly said εὐσεβεῖν and γηροτροφεῖν. The expression τὸν ἴδιον οἶκον is somewhat singular in such a connexion, but the remark of De W. (who has elucidated the whole passage with great ability), that οἶκον was expressly used to mark the duty as an act of 'family feeling and family honour,' seems fairly to meet the difficulty. Τὸν ἴδιον marks the contrast between assistance rendered by members of the same family and that supplied by the comparative strangers composing the local church.

καὶ ἀμοιβὰς κ.τ.λ] '*and to requite their parents*;' further explanation of τὸν ἴδ. οἶκ. εὐσεβεῖν. The expression ἀμοιβὰς ἀποδιδόναι is illustrated by Elsner, and Wetst. *in loc.* (comp. Hesiod, *Op.* 188, τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν), and while perfectly suitable in the case of children, would certainly seem very unusual in reference to parents. The duty itself is enforced in Plato, *Legg.* IV. p. 717 C; see also Stobæus, *Floril.* Tit. 79, and esp. Taylor, *Duct. Dub.* III. 5. 3. Πρόγονοι does not commonly refer to *living parents* (De W. however cites Plato, *Legg.* XI. p. 931 D), but in the present case suitably balances the term ἔκγονα, and seems to be adopted as briefly comprehending both generations, mothers or grandmothers.

τοῦτο γὰρ κ.τ.λ.] See notes on ch. ii. 3.

5. **ἡ δὲ ὄντως χήρα**] '*But* (not 'now,' Auth.) *she that is a widow indeed*;' sharp and emphatic contrast to the foregoing, serving to specify still more clearly to Timothy the characteristics of the 'widow indeed.'

καὶ μεμονωμένη] '*and left desolate*;' explanatory, not merely additional (Schleierm.) characteristic. Matthies urges that if this were an explanatory characteristic it would have been either μεμονωμένη ἐστίν, or ἡ μεμονωμένη. This does not seem necessary; the Apostle probably feeling and remembering the adjectival nature of χήρα [XA-, perhaps Sanscr. *hâ*, 'deserere,' Pott, *Etym.* Vol. I. p. 199; but comp. Donalds. *Cratyl.* § 280, 287, and Benfey, *Wurzellex.* Vol. II. p. 188] adds another epithet, which explains and more exactly marks the

ἤλπικεν ἐπὶ τὸν Θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ
6 ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ἡ δὲ σπαταλῶσα,

characteristic (*orbitas*) which is involved in χήρα, and forms the principal subject of thought.

ἤλπικεν κ.τ.λ.] '*hath placed her hopes on God;*' 'hath hoped and still hopes;' see Winer, *Gr.* § 41. 4, p. 242. On the distinction between ἐλπίζω with ἐπὶ and accus. and with ἐπὶ and dat. see notes on ch. iv. 10.

προσμένει] '*abides in;*' the preposition apparently intensifying the meaning of the simple verb; see Acts xi. 23, τῇ προθέσει τῆς καρδ. προσμένειν τῷ Κυρίῳ, xiii. 43, προσμένειν τῇ χάριτι; comp. τῇ προσευχῇ προσκαρτερεῖν, Acts i. 14, Rom. xii. 12, Col. iv. 2, and consult Rost u. Palm, *Lex.* s.v. πρός, C. c, Vol. II. p. 1162. On the distinction between δέησις and προσευχή, see notes on ch. ii. 1, and *on Eph.* vi. 18. It may be observed that the article is prefixed to both; it clearly might have been omitted before the latter; St Paul however chooses to regard prayer under two *separate* aspects; comp. Winer, *Gr.* § 19. 5, p. 117, note.

νυκτὸς καὶ ἡμέρας] '*night and day,*' *i.e.* grammatically considered, within the space of time expressed by the substantives: see Donalds. *Gr.* § 451, Krüger, *Sprachl.* § 47. 2, and comp. notes on ch. ii. 6 ad fin. St Luke (ii. 37) in the very parallel case of Anna uses the acc. νύκτα καὶ ἡμέραν, but there the previous occurrence of νηστείαις renders the accus., and perhaps the *order* (fasts appy. began at *eve*, Winer, *RWB.* Art. 'Fasten,' compare Lev. xxiii. 32), perfectly appropriate; in Acts xxvi. 7 and 2 Thess. iii. 8 (*Tisch.*) the acc. is appy. hyperbolical. On the order νυκτ. καὶ ἡμ. (always in St Paul), comp. Lobeck, *Paralip.* p. 62 sq. It may be observed that St Luke adopts the order νύκτ. καὶ ἡμ. with the *acc.* (comp. Mark iv. 27), and inverts it when he uses the *gen.* (opp. to Mark v. 5). St John (Rev. iv. 8, vii. 15, xii. 10, xiv. 11, xx. 10) uses only the gen. and the order ἡμ. καὶ νυκτός. Is the order *always* to be explained from internal considerations, and not rather to be referred to the habit of the writer?

6. **ἡ δὲ σπαταλῶσα**] '*But she that liveth riotously;*' one of the sins of Sodom and her daughters (Ezek. xvi. 49), forming a sharp contrast to the life of self-denial and prayer of ἡ ὄντως χήρα. Σπαταλᾶν only occurs again in the N.T. in James v. 5, ἐτρυφήσατε καὶ ἐσπαταλήσατε; comp. Ezek. *loc. cit.*, ἐν εὐθηνίᾳ ἐσπατάλων, Ecclus. xxi. 15, ὁ σπαταλῶν. As the derivation of each word suggests, σπαταλάω [ΣΠΑ-, cognate with σπαθάω] points more to the 'prodigality' and '*wastefulness*' (Benfey, *Wurzellex.* Vol. I. p. 592), the somewhat synonymous word τρυφάω (θρύπτω), more to the 'effeminacy' and 'luxury' of the subject: so also rightly Tittmann, *Synon.* I. p. 193. The present verb is thus, etymologically considered, more allied in meaning to ἀσώτως ζῆν, comp. notes *on Eph.* v. 18, though it is occasionally found (Theano, *ad Eubul.* p. 86, ed. Gale, τὰ σπαταλῶντα τῶν παιδίων) in a sense scarcely at all differing from τρυφᾶν. See also Suicer, *Thesaur.* s.v. Vol. II. p. 992.

ζῶσα τέθνηκεν] '*is dead while she liveth;*' so Rev. iii. 1, ζῇς, καὶ νεκρὸς εἶ, comp. Eph. iv. 18. The meaning is rightly expressed by the Greek expositors, *e.g.* Theoph. (*most* incorrectly quoted by Huther), κἂν δοκῇ ζῆν

ζῶσα τέθνηκεν. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημ- 7
πτοι ὦσιν. εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ 8
προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

8. οἰκείων] So *Lachm.* with AD[1]FGℵ: τῶν οἰκείων CD[2]D[3]KL; all mss.; Chrys., Theod., Dam. (*Tisch.*, *Alf.*, *Wordsw.*). It may be observed that this omission of the second τῶν tends to bind the ἴδιοι and οἰκεῖοι more explicitly into one class; see Winer, *Gr.* § 19. 4, p. 116.

ταύτην τὴν ζωὴν τὴν αἰσθητὴν [comp. Gal. ii. 20] τέθνηκε κατὰ πνεῦμα: similarly Theod., but with less theological accuracy of expression. Her life is merely a conjunction of soul and body, destitute of all union with the higher and truly quickening principle; comp. Olshausen, *Opusc.* p. 196. Numerous quotations involving similar sentiments will be found in Wetst. *in loc.*; the most pertinent is Philo, *de Profug.* § 10, Vol. I. p. 554 (ed. Mang.), ζῶντες ἔνιοι τεθνήκασι καὶ τεθνηκότες ζῶσι κ.τ.λ.; comp. Loesner, *Obs.* p. 404.

7. **ταῦτα**] '*these things*;' what things? Those contained (*a*) in ver. 3—6, Theod. (appy.), and Huth.; or (*b*) in ver. 6 only, Chrys.; or (*c*) in ver. 5 *and* 6, De Wette and Wiesing.? Of these (*a*) is very plausible on account of the simple *mandatory* force of παράγγελλε, but involves the difficulty that ἀνεπίλ. must then be referred to τέκνα and ἔκγονα as well as the widows, whereas the latter seem manifestly the principal subjects. The use of καὶ (not simply ταῦτα as in ch. iv. 6) is in favour of (*b*), but then again it seems impossible to disunite two verses so closely connected by the antithesis involved as ver. 5 and 6. On the whole then it seems best to adopt (*c*), and to refer the pronoun to the *two* foregoing verses: καὶ thus binds ver. 7 to ver. 5 *and* 6, while ver. 8 concludes the whole subject by a still more emphatic statement of the rule *involved* in ver. 4, but not then further expanded, as the statement of the different classes and positions of the widows would otherwise have been interrupted. **παράγγελλε**] '*command*;' see notes on ch. iv. 11: the choice of this stronger word seeming to imply that the foregoing contrast and distinction between ἡ ὄντως χήρα and ἡ σπατ. was intended to form the basis for a rule to the church. **ἀνεπίλημπτοι**] '*irreproachable*;' the widows, not the widows and their descendants, see above. On the meaning of the word, see notes on ch. iii. 2.

8. **εἰ δὲ κ.τ.λ.**] Recurrence to the same subject and the same persons, τέκνα and ἔκγονα, as in ver. 4, but, as the τις implies, in the form of a more general statement. The δὲ (not = γάρ, as Syr.) is correctly used, as the subjects of this verse stand in a sort of contrast to the widows, the subjects of ver. 7. **τῶν ἰδίων κ.τ.λ.**] '*his own (relatives) and especially those of his own house*;' ἴδιοι here marks the relationship, οἰκεῖοι those who were not only relations but also formed part of the *family*,—τοὺς κατοικοῦντας τὴν αὐτὴν οἰκίαν συγγενεῖς, Coray; '*domestici*, qualis vel maxime est mater aut avia vidua, *domi*,' Beng. On οἰκεῖοι, comp. notes *on Gal.* vi. 10. It is worthy of notice that the Essenes were not permitted to give relief to their relatives without leave from their ἐπίτροποι, though they might freely do so to others in need; see Joseph. *Bell. Jud.* II. 8. 6. **οὐ προνοεῖ**] '*does not provide for*;' only again

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν Presbyteral widows must be sixty years of age and of good character; refuse younger widows, whom I desire rather to marry and not to give offence.

Rom. xii. 17, 2 Cor. viii. 21 (both from Prov. iii. 4); in both cases with an accus. *rei* (Jelf, *Gr.* § 496, obs. 1), in the former passage in the middle, in the latter (*Lachm.*) in the active voice. On the connexion εἰ οὐ (here perfectly intelligible as οὐ is in such close connexion with προνοεῖ), see the copious list of exx. in Gayler, *Partic. Neg.* pp. 99—115, and notes on ch. iii. 5. **τὴν πίστιν ἤρνηται**] '*he has denied the faith;*' not 'doctrinam Christianam,' but 'the (Christian) faith,' considered as a rule of life; comp. notes *on Gal.* i. 23. His acts are a practical denial of his faith: faith and love are inseparable; in not showing the one he has practically shown that he is not under the influence of the other. On the meaning of πίστις, see Reuss, *Théol. Chrét.* IV. 13, Vol. II. p. 128 sq. **ἀπίστου**] Not 'misbelieving,' (comp. 2 Cor. iv. 4, Tit. i. 15), but '*unbelieving,*' opp. to ὁ πιστεύων, 1 Cor. xiv. 22 sq. Such a one, though he might bear the name of Christian, would be really worse than a heathen, for the precepts of all better heathenism forbad such an unnatural selfishness; see Pfanner, *Theol. Gent.* XI. 22, p. 320, and comp. the quotations in Stobæus, *Floril.* Tit. 79.

9. **Χήρα καταλεγέσθω κ.τ.λ.**] '*As widow let no one be put on the list,*' &c. In this doubtful passage it will be best to consider (*a*) the simple meaning and grammatical structure; (*b*) the interpretation of the clause. First then, καταλέγειν (καταστάττειν, Suid.) simply means 'to enter upon a list' (see exx. in Rost u. Palm, *Lex.* s.v. Vol. I. p. 1624), the contents and object of which must be deduced from the context. Next, we must observe that χήρα is in fact the predicate 'als Witwe werde verzeichnet,' Winer, *Gr.* § 64. 4, p. 521. Grammar and lexicography help us no further. (*b*) *Interpretation:* three explanations have been advanced; (*α*) the somewhat obvious one that the subject of the preceding clause is simply continued; so Chrys. *in loc.*, the other Greek expositors, and the bulk of modern expositors. The objections to this are, grammatically considered, the appy. *studied* absence of any connecting particle; exegetically considered, the high improbability that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very *exclusive* a nature: would the Church thus limit her alms? (*β*) That of Schleierm., Mack, and others, that *deaconesses* are referred to: against this the objection usually urged seems decisive,—that we have no evidence whatever that deaconesses and χῆραι are synonymous terms (the passage in Ignat. *Smyrn.* 13, cannot here *fairly* be made use of on account of the doubtful reading), and that the age of 60, though deriving a specious support from *Cod. Theod.* XVI. 2. 27 (comp. however *Conc. Chalc.* c. 15, where the age is fixed at 40), is wholly incompatible with the active duties (comp. Bingham, *Antiq.* II. 22. 8 sq.) of such an office. (*γ*) The suggestion of Grot., ably expanded by Mosh., and followed by De W., Wiesing., Huth. (*Einleit.* § 4), that an order of widows (χηρῶν χόρος, Chrys. *Hom. in Div. N.T. Loc.* 31, compare Tertull. *de Vel. Virg.* 9, and the other reff. in Mosheim) is here referred to, whose duties appy. consisted in the exercise of superintendence over, and the ministry of counsel and consolation (see Tertull. *l. c.*) to

ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς 10
μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ

the younger women; whose office in fact was, so to say, *presbyteral* (πρεσβύτιδες) rather than *diaconic*. The external evidence for the *existence* (though not necessarily the special ecclesiastical organization) of such a body even in the earliest times is so fully satisfactory, and so completely in harmony with the internal evidence supplied by ver. 10 sq., that on the whole (γ) may be adopted with some confidence; see the long note of Wiesing. *in loc.*, and Huther, *Einleit.* § 4, p. 46. We thus find noticed in this chap., the χήρα in the ordinary sense; ἡ ὄντως χ., the desolate and destitute widow; ἡ κατειλεγμένη χήρα, the ecclesiastical or presbyteral widow. **γεγονυῖα** is now properly referred by *Lachm.*, *Tisch.*, al., to μὴ ἔλαττον κ.τ.λ., see exx. in Raphel, *Annot.* Vol. II. p. 592. The construction, ἔλαττον ἢ ἔτη ἑξήκοντα, would be perhaps more correct, but the somewhat concise gen. is perfectly intelligible.

ἑνὸς ἀνδρὸς γυνή] '*the wife of one husband;*' comp. ch. iii. 2. It is obvious that this can only be contrasted with *successive* polygamy, and cannot possibly be strained to refer to the legitimacy of the marriage (comp. Beng.). In plain terms the woman was to be *univira:* so Tertull. *ad Uxor.* I. 7, 'præscriptio Apostoli...viduam allegi in ordinem [ordinationem, *Seml.*] nisi univiram non concedit;' comp. notes on ch. iii. 2, and the copious list of exx. in Wetst. *in loc.*

10. **ἐν ἔργοις καλοῖς κ.τ.λ.**] '*well-reported of in the matter of good works,*' scil. 'for good works:' comp. notes *on Tit.* iii. 8. 'Ἐν denotes the sphere to which the woman's actions and the consequent testimony about them was confined. Huther cites Heb. xi. 2 as evincing the use of ἐν to mark the *reason* of the μαρτυρία, but there ἐν is simply 'in,' 'in hâc fide constituti,' Winer, *Gr.* § 48. a, p. 346, note. Μαρτυρεῖσθαι appears frequently used in the N.T., *e.g.* Acts vi. 3, x. 22, xvi. 2, al., in special reference to a *good* testimony. The simple meaning is retained by Syr., Vulg., Goth., al.

εἰ ἐτεκνοτρόφησεν] '*if she (ever) brought up children;*' hypothetical clause, ultimately dependent on καταλεγέσθω, but still also more immediately explanatory of ἔργ. καλ. It is doubtful whether τεκνοτροφεῖν is to be confined to the widow's own children (Vulg. [appy.], Chrys. and Greek commentators), or extended *also* to the orphans she might have brought up 'ecclesiæ commodo' (Beng.). The latter seems most probable, especially as in three passages which have been adduced, Herm. Past. *Mand.* 8, and *Simil.* I, and Lucian, *de Mort. Peregr.* § 12, widows and orphans are mentioned in a suggestive connexion. In either case τὸ εὐσεβῶς θρέψαι (Theod.) is necessarily implied, though not expressed in the word.

ἐξενοδόχησεν] '*entertained strangers;*' ἅπ. λεγόμ., but comp. Matth. xxv. 35. The sequence of duties *may* have been suggested by the relations of proximity; ὁρᾷς πῶς πανταχοῦ τῶν οἰκείων τὰς εὐεργεσίας τῶν ἀλλοτρίων προτίθησι, Chrys.; the widow's own children would clearly be comprehended in, and even form the first objects of the τεκνοτροφία. **εἰ ἁγίων κ.τ.λ.**] '*if she (ever) washed the feet of the saints;*' an act not only connected with the rites of Oriental hospitality (Jahn, *Archæol.* § 149), but demonstrative of her humility (1 Sam. xxv. 41,—it was commonly a servant's

ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ
11 *ἔργῳ ἀγαθῷ ἐπηκολούθησεν.* Ν*εωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γα-*

11. *καταστρηνιάσωσιν*] So CDKLℵ; most mss.; Chrys., Theod., Theoph., Œcum. (*Griesb.*, *Scholz*, *De W.* e sil., *Wordsw.*). *Lachm.* (ed. min.), *Tisch.*, *Alf.*, here read *καταστρηνιάσουσιν* with AFG; 31; Chrys. (Cod.). Though the future might fairly be borne with (comp. pres., Mark xi. 25), as in Rev. iv. 9 (*Rec.*, but doubtful), the external authority does not seem sufficient, for it must be remembered that F and G, even in errors of transcription ('mira est utriusque [codicis] consensio in lectionibus *in ipsisque multis calami erroribus*,' Tisch.), are

office, Elsner, *Obs.* Vol. I. p. 338), her love (comp. Luke vii. 38), and, it might be added, the practical heartiness (comp. Chrys.) of her hospitality: 'nec dedignetur quod fecit Christus facere Christianus,' August. *in Joan.* Tract. LVIII. 4. **ἐπήρκεσεν**] '*relieved;*' *ἐβοήθησεν*, Hesych., comp. Polyb. *Hist.* I. 51. 10, where it is used as nearly synon. with *ἐπιβοηθεῖν*. It thus need not be restricted merely to *alms* (*ἀπορίᾳ ἐπαρκεῖν*, Clem. Alex. *Strom.* I. 10, comp. Vales. on Euseb. *Hist.* VII. 5), nor *θλιβομ.* to '*pressis* paupertate' (Beng.), but, as appy. Syr. ܐܪܘܚ [refocillavit], may refer to the relief of necessity in its most general form; *καὶ διὰ χρημάτων, καὶ διὰ προστασίας, καὶ μεσιτείας*, Theoph. **ἐπηκολούθησεν**] '*followed after;*' comp. 1 Pet. ii. 21, *ἐπακολουθεῖν τοῖς ἴχνεσιν*: the *ἐπὶ* does not appear to involve any idea of *intensity*, scil. *προθύμως καὶ κατ' ἴχνη*, Coray, Auth. (comp. Steph. in *Thesaur.* s.v.), but only that of *direction.* The sense is thus not very different to that implied in *τὸ ἀγαθὸν διώκειν*, 1 Thess. v. 15; comp. Plato, *de Rep.* II. p. 370 B, *τῷ πραττομένῳ ἐπακολουθεῖν*, where the next words, *μὴ ἐν παρέργου μέρει*, supply the notion of *προθυμία*; see ib. *Phædo*, p. 107 B, where also the force of the compound does not seem very strongly marked. The meaning is rightly conveyed by Chrys., *δηλοῦντός ἐστιν, ὅτι εἰ καὶ μὴ αὐτὴ αὐτὸ ἐργάσασθαι ἠδυνήθη, ἀλλ' ὅμως ἐκοινώνησεν, ὑπούργησε.*

11. **Νεωτέρας**] Not necessarily, with studied reference to ver. 9, 'widows under sixty years of age,' Wiesing., but, as the context seems to imply, 'younger' with nearly a positive sense, ver. 2. **παραιτοῦ**] '*shun,*' or, as the contrast with *καταλεγέσθω* (ver. 9) seems to require,—'*decline*' ('refuse,' Auth., *ἀπόβαλλε*, Coray), scil. 'to put on the *κατάλογος* of the presbyteral widows.' They were not necessarily to be excluded from the alms of the Church (Taylor, *Episc.* § 14), but were only to be held ineligible for the 'collegium viduarum;' comp. however ver. 16. On *παραιτοῦ*, comp. notes on ch. iv. 7: the regular meaning (as Huther properly observes) suggested by ch. iv. 7, 2 Tim. ii. 23, Tit. iii. 10, need not here be lost sight of; Timothy was to *shun* them, and not entertain their claims; 'noli causam earum suscipere,' Beng. **ὅταν καταστρην.**] '*when they have come to wax wanton against Christ,*' Auth. ('begun'), 'lascivieru[i]nt,' Beza; the aor. subj. with *ὅταν* marking an action which takes place at some single point of time distinct from the actual present, but otherwise unde-

μεῖν θέλουσιν, ἔχουσαι κρῖμα ὅτι τὴν πρώτην πίστιν 12

practically little more than *one* authority. Moreover, the only correct principle of explaining these usages of ἐὰν and ὅταν with the indic.,—viz. the restriction of the whole conditional force to the particle, and the absence of necessary internal connexion between the verb in the protasis and that in the apodosis—does not seem here to apply. St Paul does not appy. desire to mark the mere relation of time, but the ethical connexion between καταστρ. and γαμ. θέλ.: a weariness of Christ's yoke involves a further and more decided lapse. On the use of ἐὰν and ὅταν with the indic., see Klotz, *Devar.* Vol. II. p. 468—478.

fined; see Winer, *Gr.* § 42. 5, p. 275, and notes *on 2 Thess.* i. 10. This translation of καταστρ. may be fully retained if 'lascivire' be taken *more* in its simple ('instar jumentorum quæ cum pabulo ferociunt,' Scul. ap. Pol. *Syn.*) than in its merely sexual reference (quæ fornicatæ sunt in injuriam Christi, Jerome, *Epist.* 11, al. 223), though this, owing to the γαμεῖν θέλουσιν, not simply fut. γαμήσουσιν [usual later form], cannot wholly be put out of sight. Στρηνιάω, a word of later comedy (see Lobeck, *Phryn.* p. 381, Trench, *Synon.* Part II. § 4), implies the exhibition of 'over-strength,' 'restiveness,' and thence of 'fulness of bread' (Antiph. ap. Athen. III. 127) and 'wanton luxury;' comp. Rev. xviii. 7, 9. The adject. στρηνὴς is far more probably connected with the Sabine 'strena' (Donalds. *Varron.* IV. 2), and the Lat. 'strenuus' (Pott, *Etym.* Vol. I. p. 198) than with τορός, τρανός, which is suggested by Lobeck. The prep. κατὰ expresses the direction of the action (Rost u. Palm, *Lex.* s. v. κατά, IV. 2), and points to the object against which the στρῆνος was shown: comp. κατακαυχᾶσθαι, James ii. 13.

12. **ἔχουσαι χρῖμα ὅτι**] '*having, bearing about with them, a judgment that,*' &c.; comp. φόβον ἔχειν, ver. 20, ἁμαρτίαν ἔχειν, John xv. 22. The judgment or sentence is a load which they bear about with them (comp. Gal. v. 10); and this judgment is ὅτι ...ἠθέτησαν. Ὅτι is thus not causal, but *objective*, and so must not, as in *Mill*, be preceded by a comma,—a punctuation probably suggested by a misinterpretation of κρῖμα. This it need scarcely be said is not for κατάκριμα ('damnationem,' Vulg., Clarom.; κατάκρισιν, Theoph.), much less = 'punishment' ('beladen sich mit Strafbarkeit,' Mack), but retains its usual and proper meaning. The *context* will alone decide the nature of the judgment, whether favourable or unfavourable; comp. notes *on Gal.* v. 10, and Fritz. *Rom.* Vol. I. p. 94.

τὴν πρώτην κ.τ.λ.] '*they broke their first faith;*' clearly, as it is explained by the Greek commentators, their engagement (συνθήκην, Chrys.) to Christ not to marry again, which they virtually, if not explicitly made, when they attempted to undertake the duties of the presbyteral office as ἑνὸς ἀνδρὸς γυναῖκες; so Theod., τῷ Χριστῷ συνταξάμενοι σωφρόνως ζῆν ἐν χηρείᾳ δευτέροις ὁμιλοῦσι γάμοις. The only seeming difficulty is πρώτην, not προτέραν, as the πρώτη πίστις was really to the first husband. This is easily explained: there are now only two things put in evidence, faith to Christ, and faith to some second husband. In comparing these two, the superl., according to a very common Greek habit of speaking, is put rather than the compar.; see Winer, *Gr.* § 35. 4. note 1, p. 218. The phrase ἀθετεῖν πίστιν, 'fidem ir-

13 ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ
14 περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν νεω-

ritam facere,' is illustrated by Wetst. and esp. Raphel *in loc.;* the latter cites Polyb. *Hist.* VIII. 2. 5, XI. 29. 3, XXIII. 16. 5, XXIV. 6. 7. The numerous illustrations that the language of St Paul's unquestioned Epp. has received from Polybius are well known and admitted. This persistent similarity, in the case of an Ep. of which the genuineness has been (unreasonably) doubted, is a subsidiary argument which ought not to be lost sight of.

13. **ἅμα δὲ κ.τ.λ.**] There is some difficulty in the construction; *μανθάν.* is usually connected with *περιερχ.*, but unless with De W. and Wiesing. we plainly assume that the participle is *incorrectly used* for the inf., we shall have an incongruous sense, for *μανθάνω περιερχόμενος* can only mean 'I learn that I am going about,' Jelf, *Gr.* § 683. Again if with Wordsw. we translate 'being idle they are learners, running about' we have an absolute use of *μανθάνω* (comp. however 2 Tim. iii. 7), and a dislocation of words, that seem harsh and unnatural. It will be best then, with Syr., Chrys., al., and also Winer, *Gr.* § 45. 4, p. 310, to connect *μανθ.* with *ἀργαί*, 'they learn to be idle,' esp. as this can be supported by Plato, *Euthyd.* p. 276 B, *οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν* [Bekk. however omits *σοφοί*], and in part by Dio Chrys. p. 283 (ed. Reisk.), *ἐμάνθανε λιθοξόος τὴν τοῦ πατρὸς τέχνην*,—both of which exx. are appositely cited by Winer, *l.c.* If it be urged (De Wette, Wiesing.) that running about would be more naturally the consequence of idleness than *vice versâ*, it may be said that *περιερχ.* may *possibly* refer to some portion of their official duties, in the performance of which, instead of rather acquiring spiritual experiences, they only contracted idle and gossiping habits. **Τὰς** *οἰκίας* might seem to confirm this, 'the houses of them they *have to* visit;' but comp. 2 Tim. iii. 6, where (as here) the article appears *generic*, or at most, 'the houses of such as receive them;' comp. Winer, *Gr.* § 17. 1, p. 116, note (*ed.* 5).

περιερχόμεναι] '*going round to;*' the part. is certainly used with reference to an *idle, wandering*, way of going about, in Acts xix. 13; this meaning however is derived from the context, which does not oblige us *necessarily* to retain the same meaning *here*. Other exx. of accusatives after the *περί* in the comp. verb are found in the N.T., *e.g.* Mark vi. 6, Acts ix. 3, al.; comp. also Matth. *Gr.* § 426, Bernhardy, *Synt.* v. 30 ad fin., p. 260.

ἀλλὰ καὶ φλύαροι κ.τ.λ.] '*but also tattlers and busybodies;*' *ἐπανόρθωσις* of preceding epithet; beside being merely idle, they also contract and display a 'mala sedulitas' in both words and actions. *Φλύαρος*, a *ἅπ. λεγόμ.* in N.T. (but see *φλυαρεῖν*, 3 John 10), as its derivation (ΠΛΥ-, fluere, Pott, *Etymol. Forsch.* Vol. I. 212] obviously suggests, points to a babbling, *profluent*, way of talking. *Περίεργος* (see Acts xix. 19) marks a *meddling* habit, a perverted activity that will not content itself with minding its own concerns, but must busy itself about those of others; comp. 2 Thess. iii. 11, *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους*, [Demosth.] *Philipp.* IV. 150, *ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ.*

λαλοῦσαι κ.τ.λ.] '*speaking the things which they ought not,*' carrying things from one house to another: *περιοδεύουσαι γὰρ τὰς οἰκίας οὐδὲν ἀλλ' ἢ τὰ ταύ-*

τέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-
μὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ἤδη γάρ 15

της πρὸς ἐκείνην φέρουσι, Theoph. On τὰ μὴ δέοντα, compare notes *on Tit.* i. 11.

14. **βούλομαι**] '*I desire;*' not merely 'I hold it advisable,' De Wette, 'velim,' Beza, comp. notes on ch. ii. 8. The comparison of this verse with ver. 11 is instructive; there the widows themselves θέλουσιν γαμεῖν; their θελήματα lead them to it (Eph. ii. 3); their *will* is to marry; here St Paul *desires* ('deliberato et propenso animo,' Tittm.) that—not being on the list—they would do so. Chrys. makes no distinction, ἐπειδὴ αὗται βούλονται βούλομαι κἀγὼ κ.τ.λ. As a *general* rule, the distinction of Tittmann, *Synon.* I. p. 124,—'θέλειν nihil aliud est quam simpliciter *velle*, neque in se habet notionem voluntatis propensæ ad aliquam rem, sed βούλεσθαι denotat ipsam animi *propensionem*,'—will be found satisfactory, but in the application of it to individual cases proper caution must be used. It ought to be remarked that θέλω is very far more frequently used by St Paul than βούλ., the latter occurs only 1 Cor. xii. 11, 2 Cor. i. 15, and 17 (*Lachm.*), Phil. i. 12, 1 Tim. ii. 8, vi. 9, Tit. iii. 8, Philem. 13; *once* only 1 Cor. *l. c.* in reference to God (the Holy Ghost). Βούλ. is most used by St Luke in the Acts, where it occurs thirteen times, and consequently, if we except quotations, rather more frequently than θέλω. **οὖν** has here its proper collective force (Klotz, *Devar.* Vol. II. p. 717), 'in consequence of these things being so, I desire,' *&c.*; 'igitur,' Beza,—not an injudicious change for 'ergo,' Vulg., as there is here no 'gravior argumentatio;' see Hand, *Tursell.* Vol. III. p. 187.

νεωτέρας] '*younger widows*,' not merely 'younger women,' as Auth.; still less 'Jungfrauen,' as Baur. The context seems to confine our attention simply to widows. The true aspect of this precept is, as Wiesinger observes, defined by οὖν here, and γὰρ ver. 15; the precept involves its own restrictions. The Apostle desires the younger widows to marry, rather than attempt a course of duties which they might swerve from or degrade; comp. Chrys. **τεκνογ., οἰκοδ.**] '*to bear children, to rule the house;*' regular inf. after verbs denoting 'a motion of the will,' Jelf, *Gr.* § 664; comp. Winer, *Gr.* § 44. 3, p. 287. Both words are ἅπ. λεγόμ. in the N.T.; the substantive τεκνογονία however occurs ch. ii. 15, and οἰκοδεσπότης several times in the first three gospels. Both the latter subst. and its verb belong to later Greek, οἰκίας δεσπότης λεκτέον, οὐχ ὡς Ἄλεξις, οἰκοδεσπότης, Phrynichus; so Pollux, *Onom.* x. 21: further exx. are cited by Lobeck, *on Phryn.* p. 373. It is an untenable position that τεκνοτροφ. is *included* in τεκνογον. (Möller); if included in any word, it would far more naturally be so in οἰκοδεσποτεῖν (Leo), which points to the woman's sphere of domestic duties. **τῷ ἀντικειμένῳ**] '*to the adversary;*' not 'the devil,' Chrys., for though this application derives some plausibility from τοῦ Σατ. ver. 15, yet the λοιδορ. χάριν seems far more naturally to suggest a reference to *human* opponents,—the adversaries of Christianity (Phil. i. 28, Tit. ii. 8) among the Jews or the Gentiles; so Hamm., De W., Wiesing. On this word, and the possibly stronger ἀντιτασσόμενοι ('qui in adversâ acie stantes oppugnant'), see Tittm. *Synon.* II. p. 11. **λοιδορίας χάριν**] '*for reviling*,' lit. 'to

16 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

16. πιστή] So *Lachm.* with ACFGℵ; 17. 47; Vulg. (Amit., Harl.[1]), Copt., Arm. The longer reading πιστὸς ἢ πιστή is adopted by *Tisch.* with DKL; nearly all mss.; Vulg. (Fuld., Tol., Harl.[2]), Syr. (both), Ar., Slav.; Chrys. (distinctly), Theod., Dam., al. (*Griesb.*, *De W.*, *Wiesing.*); though less easily to be accounted for than the shorter reading, it must now appy. give way to the definitely better attested reading in the text.

further, promote, reviling;' prepositional clause, appended to ἀφορμὴν διδόναι to specify the manner in which, and purpose for which, the occasion would be used; on the meaning of χάριν comp. notes *on Gal.* iii. 19, and Donalds. *Cratyl.* § 278. The 'reproach' must be understood as directed not merely against the widows, but against Christianity generally; comp. Tit. ii. 5.

15. **ἤδη γάρ τινες**] '*for already some*,' sc. widows; ἀπὸ πείρας ἡ νομοθεσία γεγένηται, Theod. Matthies here gives the pronoun a more extended reference, but without sufficient reason; γὰρ clearly confirms the command in the preceding verse, and thus naturally refers us to the special cases of those mentioned in it. The inversion ἐξετράπησάν τινες now adopted by *Tisch.* (ed. 7) with AFG; al., is of less critical authority than the reading in the text. **ἐξετράπησαν**] '(*have*) *turned themselves out of the way*,' sc. of chastity, propriety, and discretion: comp. 2 Tim. iv. 4. It is unnecessary to give this aberration a wider or more general reference,—'from the faith' (Mosh.), 'from right teaching' (Heydenr.). The younger widows, to whom the Apostle alludes, had swerved from the path of purity and chastity, which leads to Christ, and followed that of sensuality, which leads to Satan: Christ was the true spouse, Satan the seducer.

16. **εἴ τις πιστὴ κ.τ.λ.**] '*If any believing woman have widows, let her relieve them.*' This might fairly seem a concluding reiteration of the precept in ver. 4 and ver. 8, or a species of supplementary command based on the same principles (comp. Mosh.). The connexion however, and difference of terms, ἐπαρκείτω not προνοείτω, suggest a different application of the precept. In ver. 4, 8, the duties of children or grandchildren to the *elder* widow are defined: here the reference is rather to the *younger* widows. How were such to be supported? If they married, the question was at once answered; if they remained unmarried, let their relatives, fathers or mothers, uncles or aunts, brothers or sisters, support them, and not obtrude them on the χηρικὸν τάγμα, ver. 9, when they might be unfit for the duties of the office, and bring scandal on the church by their defection. The reading ἐπαρκείσθω (*Lachm.*) is well supported [AF Gℵ] but may be due to an assimilation with the βαρείσθω that follows. **βαρείσθω**] '*be burdened*,' Luke xxi. 34, 2 Cor. i. 8, v. 4; later and less correct form for βαρύνειν. The assertion of Thom. M. s.v., πλὴν ἐπὶ τοῦ παρακειμένου οὐ βεβάρυγκα λέγουσιν ἀλλὰ βεβάρηκα, is somewhat doubtful; βεβαρηὼς (intrans.) is used by Homer, and βεβαρημένος certainly appears in Plato, *Symp.* p. 203 B, as well as in Aristides (cited by Thom. M.), but the latter

Let the elders who rule well receive double honour; be guarded in receiving accusations against them. Rebuke sinners.

Οἱ καλῶς προεστῶτες πρεσβύτεροι 17
διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ
κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. λέγει 18

passage is an imitation of Homer, and the former has a very poetical cast; the use of *βεβάρημαι* as the regular Attic perfect (Huther) cannot therefore be completely substantiated: compare Buttm. *Irreg. Verbs*, s.v. *βαρύνω*.

17. **Οἱ καλῶς προεστῶτες**] '*who rule, preside* (surely not '*have* presided,' Alf.), *well;*' not in any special antithesis to those 'who preside ill,' but in contra-distinction to other presbyters, to the presbyter as such (Wiesing.). The meaning of *καλῶς προεστάναι* is approximately given by Chrys. as *μηδενὸς φείδεσθαι τῆς ἐκείνων κηδεμονίας ἕνεκεν*; this however too much obscures the idea of *rule* and *directive functions* (Bloomf.) implied in the participle *προεστ.*; comp. ch. iii. 4. **διπλῆς τιμῆς**] '*double honour*, i.e. *remuneration;*' double, not in comparison with that of widows or deacons (Chrys. 1, comp. Thorndike, *Relig. Assembl.* IV. 22), nor even of *οἱ μὴ καλ. προεστ.* (comp. *οἱ ἁμαρτάνοντες*, ver. 20) but, with a less definite numerical reference,—*διπλῆς* (not *διπλασίας τιμῆς*, as in Plato, *Legg.* v. p. 730 D), *i.e.* *πολλῆς τιμῆς*, Chrys. 2, *πλείονος τιμῆς*, Theod. Τιμὴ again, as *τίμα* in ver. 3, *includes*, though it does not precisely *express*, 'salary, remuneration,' and is well paraphrased by Chrys. as *θεραπεία* [*καὶ*] *ἡ τῶν ἀναγκαίων χορηγία*, comp. Clem. Rom. 1 Cor. 1. Kypke (*Obs.* Vol. II. p. 361) cites several instances of a similar use of *τιμή*, but in all, it will be observed, the regular meaning of the word is distinctly apparent: comp. Wakef. *Sylv. Crit.* Vol. IV. p. 199. **ἀξιούσθωσαν**] '*be counted worthy*,' Auth., 'digni habeantur,' Vulg., comp. Syr., not merely 'be rewarded,' Hammond. They were *ἄξιοι διπλῆς τιμῆς*, and were to be accounted as such. **οἱ κοπιῶντες κ.τ.λ.**] '*they who labour in word and doctrine;*' no hendiadis, scil. *εἰς τὴν διδαχὴν τοῦ λόγου* (Coray, al.), but with full inclusiveness,—'in the general form of *oral discourse* (whether monitory, hortatory, or prophetic), and the more special form of *teaching;*' see Thorndike, *Prim. Gov.* IX. 3, Vol. I. p. 42 (A.-C. Libr.). Mosheim (*de Reb. ante Const.* p. 126 sq.) throws a stress upon *κοπιῶντες*, urging that the verb does not imply merely 'Christianos erudire, sed populos veræ religionis nescios ejus cognitione imbuere,' p. 127. We should then have two, if not three classes (comp. 1 Thess. v. 12),—the preachers abroad, and rulers and preachers at home, the former of which might be thought worthy of more pay: this is ingenious, but it affixes a peculiar theological meaning to *κοπιάω* which cannot be fully substantiated; comp. ch. iv. 10, 1 Cor. iv. 12, al. The concluding words, *ἐν λόγῳ καὶ διδασκ.*, certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in *κοπιῶντες*, and that the Apostle does not so much distinguish between the functions as the execution of them (see esp. Thorndike, *Prim. Gov.* IX. 7), it yet seems more natural to suppose that in the large community at Ephesus there would exist a clerical college of *προεστῶτες πρεσβύτεροι* (Thorndike, *ib.* III. 2), some of whom might have the *χάρισμα* of teaching more eminently than others; see notes *on Eph.* iv. 11,

γὰρ ἡ γραφὴ Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ Ἄξιος ὁ

and Neander, *Planting*, Vol. I. p. 149 sq. (Bohn).

18. **λέγει γὰρ κ.τ.λ.**] The first quotation is taken from Deut. xxv. 4, and is quoted with a similar application in 1 Cor. ix. 9. The law in question, of which the purport and intention was kindness and consideration for animals (see Philo, *de Human.* § 19, Vol. II. p. 400, ed. Mang., Joseph. *Antiq.* IV. 8. 21), is *applied* with a kind of 'argumentum a minori' to the labourers in God's service. The precept can hardly be said to be *generalized* or expanded (see Kling, *Stud. u. Krit.* 1839, p. 834 sq.), so much as *reapplied* and invested with a typical meaning. And this typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin, but is to be referred to the inspiration of the Holy Spirit under which the Apostle gives the literal meaning of the words their *fuller* and *deeper* application; comp. notes *on Gal.* iv. 24.

Βοῦν ἀλοῶντα] '*an ox while treading out the corn;*' not '*the* ox *that* treadeth,' *&c.*, Auth.,—an inexact translation of the anarthrous participle; comp. Donalds. *Gramm.* § 492. Threshing by means of oxen was (and is) performed in two ways; either the oxen were driven over the circularly arranged heaps, and made to tread them out with the *hoof* (Hosea x. 11, comp. Micah iv. 13), or they were attached to a heavy *threshing-wain* (Heb. חָרוּץ, Isaiah xxviii. 27, מוֹרַג ח׳, xli. 15, or בַּרְקָנִים, Judges viii. 7, see Bertheau *in loc.*), which they drew over them, see esp. Winer, *RWB.* Art. 'Dreschen,' Bochart, *Hieroz.* Vol. I. p. 310, and the illustrations in Thomson, *Land and the Book*, Vol. II. p. 314. There is some little doubt about the order; *Lachm.* reads *οὐ φι. β. ἀλ.* with AC; seven mss.; Vulg., Syr. [*incorrectly* claimed by *Tisch.*], Copt., Arm.; Chrys., al. As this might have been a correction from 1 Cor. *l.c.*, and as the weight of MS. authority is on the other side, it seems best to retain the order of the text.

οὐ φιμώσεις] '*thou shalt not muzzle;*' imperatival future, on the various usages of which see notes *on Gal.* v. 14, and Thiersch, *de Pentat.* III. § 11, p. 157. The animals that laboured were not to be prevented from enjoying the fruits of their labours (Joseph. *Antiq.* IV. 8. 21), as was the custom among the heathens in the case of their *cattle* (comp. Bochart, *Hieroz.* Vol. I. 401), and even (by means of a *παυσικάπη*, Poll. *Onom.* VII. 20) in the case of their *slaves;* see Rost u. Palm, *Lex.* s.v. *παυσικ.* Vol. II. p. 774.

καὶ Ἄξιος κ.τ.λ.] Proverbial declaration (Stier, *Red. Jes.* Vol. I. p. 400) made use of by our Lord (Luke x. 7, comp. Matth. x. 10), and here repeated by St Paul to enhance the force of, and explain the application of, the preceding quotation. There is nothing in the connexion to justify the assertion that this is a citation from the N. T. (Theod.), and thus necessarily to be connected with *λέγει...ἡ γραφή*, as is contended by Baur and others who deny the genuineness of this Epistle; *γραφή*, it need scarcely be said, being always applied by St Paul to the Old Test.; comp. Wieseler, *Chronol.* p. 303, and see notes *on 2 Tim.* iii. 16. Though a similar mode of citation is found elsewhere in the case of two actual passages of scripture (Mark vii. 10, Acts i. 20, compare Heb. i. 10), yet we must remember that this is not a case of two parallel citations, but that the second is only explanatory of the first; the compari-

ἐργάτης τοῦ μισθοῦ αὐτοῦ. Κατὰ πρεσβυτέρου κατη- 19
γορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρ-
τύρων. Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, 20
ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

son therefore fails. Even De W. admits that Baur has only *probability* in his favour.

19. **Κατὰ πρεσβυτέρου**] '*Against an elder*,' Vulg., Goth.; not 'an elderly man,' Chrys., Theoph., Œcum. The context clearly relates only to presbyters. **κατηγορίαν**] '*a charge, an accusation;*' οὐκ εἶπε δὲ μὴ κατακρίνῃς, ἀλλὰ μηδὲ παραδέξῃ ὅλως, Theoph. It has been asked (De W.) whether Timothy is not to observe the judicial rule here alluded to (Deut. xvii. 6, xix. 15, comp. Matth. xviii. 16, 2 Cor. xiii. 1) *in all cases* as well as merely in the case of an elder. The answer is, that Timothy was not a judge in the sense in which the exercise of that office was presupposed by the command. He might have been justified in receiving an accusation at the mouth of only *one* witness; to prevent however the scandals that would thus frequently occur in the church, the Apostle specifically directs that an accusation against an elder is only to be received when the evidence is most *legally* clear and satisfactory. **ἐκτὸς εἰ μή**] '*except it be*,' 1 Cor. xiv. 5, xv. 2; a pleonastic negation, really compounded of two exceptive formulæ; comp. Thom. M. s.v. χωρίς, and see the exx. cited by Wetst. *on* 1 *Cor.* xiv. 5, and by Lobeck, *Phryn.* p. 459. **ἐπὶ δύο κ.τ.λ.**] '*on the authority of* ['on the mouth of,' Syr.] *two or three witnesses;*' comp. Xen. *Hell.* VI. 5. 41, ἐπ' ὀλίγων...μαρτύρων, 'paucis adhibitis testibus;' Winer, *Gr.* § 47. g, p. 335. Huther finds a difficulty in this meaning of ἐπὶ with the gen. Surely nothing can be more simple. As ἐπὶ with a gen. properly denotes *superposition* (see Donaldson, *Cratyl.* § 173), the κατηγορία is represented as resting upon the witnesses, depending on them to substantiate it: comp. Hammond. The closely allied use, ἐπὶ δικαστῶν, δικαστηρίου, *&c.*, in which the *presence* of the parties (coram) is more brought into prominence (1 Cor. vi. 1, 2 Cor. vii. 14), is correctly referred by Kühner (Jelf, *Gr.* § 633) to the same primary meaning. The idea of 'connexion or accompaniment,' which Peile (following Matth. *Gr.* § 584 η) here finds in ἐπί, is not sufficiently exact: see further exx. in Rost. u. Palm, *Lex.* s.v. ἐπί, Vol. I. p. 1034.

20. **Τοὺς ἁμαρτάνοντας**] '*Them that sin, sinners;*' apparently not the offending presbyters (Huth., Alf.), as the expression is far too comprehensive to be so limited, but sinners generally, 'persistentes in peccato' (Pricæus ap. Pol. *Syn.*),—whether presbyters or others. This very constant use of the article with the pres. part. as a kind of equivalent for the subst. is noticed in Winer, *Gr.* § 45. 7, p. 316; see also notes *on Gal.* i. 23. **ἐνώπιον πάντων** must obviously be joined with ἔλεγχε, not with ἁμαρτ. (Cajet.). This text is perfectly reconcileable with our Lord's instruction (Matth. xviii. 15), not because 'Christus agit de peccato occulto, Paulus de publico' (Justiniani), but because, first, Timothy is here invested with special ecclesiastical authority (comp. Thorndike, *Prim. Gov.* ch. XIII.), and secondly, because the present participle (contr. ἐὰν ἁμαρτ. Matth. *l.c.*) directs

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ
καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
ἀγγέλων ἵνα ταῦτα φυλάξῃς χωρὶς

I solemnly charge thee be not partial nor precipitate: some men's sins are sooner, some later, in being found out; so their good works.

the thought towards the *habitually* sinful character of the offender (ἐπιμένοντας τῇ ἁμαρτ., Theoph.), and his need of an open rebuke; see notes *on Eph.* iv. 28.

21. **Διαμαρτύρομαι**] '*I solemnly charge thee*,' 'obtestor,' Beza,—or with full accuracy, 'obtestando Deum (Dei mentione interpositâ) *graviter ac serio hortor*,' Winer, *de Verb. c. Prepp.* v. p. 20; similarly used in adjurations, 2 Tim. ii. 14, iv. 1. In 1 Thess. iv. 6, the only other passage in which it occurs in St Paul's Epp. [Heb. ii. 6], it has more the sense of 'assure, solemnly testify;' comp. Acts xx. 21, 23, 24. In this verb (used several times by St Luke), the preposition appears primarily to mark the presence or interposition of some form of witness, '*intercessionis* (*Vermittelung*), ad quam omnis testimonii provincia redit, notionem;' Winer, *l.c.* p. 21. On verbs compounded with διά, see the remarks of Tittmann, *Synon.* I. p. 223; and on the present and other uses of ἵνα (here appy. *purpose* and *purport* united), comp. notes *on Eph.* i. 17. **τοῦ Θεοῦ κ.τ.λ.**] '*God and Christ Jesus*.' With the present reading this text cannot possibly be classed under Granville Sharpe's rule (Green, *Gr.* p. 216), and even with the reading of the *Rec.* (κυρ. 'Ι. Χ., with D³KL; mss.; Syr., Goth., al.; Chrys., al.) the reference of the two substantives to one person is in the highest degree doubtful and precarious: the Greek Ff. are here for the most part either silent, or adopt the usual translation; see notes *on Eph.* v. 5, Middleton, *Art.* p. 389 (ed. Rose), Stier *on Eph.* Vol. I. p. 250. **τῶν ἐκλεκτῶν ἀγγέλων**] '*the elect angels*;' 'he adds 'the elect angels' because they in the future judgment shall be present as witnesses with their Lord,' Bp. Bull; comp. Joseph. *Bell.* II. 16. 4 sub fin. (cited by Otto and Krebs), μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. There is some little difficulty in deciding on the meaning of the term ἐκλεκτοί. It surely cannot be a mere 'epitheton ornans' (Huther; compare Calv., Wiesing.), nor does it seem probable that it refers to those of a *higher*, as opposed to those of a lower rank (Cathar. ap. Est.; comp. Tobit xii. 15), as all such distinctions are at best uncertain and precarious; comp. notes *on Col.* i. 16. With such passages as 2 Peter ii. 4, Jude 6, before us, it seems impossible to doubt that the 'elect angels' are those who kept their *first estate* (Chrys., Theoph., Œcum.), and who shall form part of that countless host (Jude 14, Dan. vii. 10) that shall attend the Lord's second advent; so Stuart, *Angelology*, IV. 2 (in *Biblioth. Sacra*, 1843, p. 103); comp. also Twesten, *Angelol.* § 3 (translated in *Bibl. Sacr.* for 1844, p. 782). On the existence and ministry of these Blessed Spirits see the powerful and admirable sermons of Bp. Bull, *Engl. Works*, p. 194 sq. **ταῦτα**] '*these things*,' which have just been said (ver. 19, 20), about caution in receiving accusations, and necessary exercise of discipline when sin is patent; so Theod. (expressly) and the other Greek expositors. De W. and Wiesing. refer ταῦτα only to ver. 20, but would not τοῦτο have thus been more natural? At any rate it seems clearly unsatisfactory to extend the reference to ver. 17 sq. (Huth.?

προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. Χεῖρας 22 ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλο-

al.): instruction about the exercise of discipline might suitably be connected with the weighty adjuration in ver. 21, but scarcely mere semi-fiscal arrangements. **χωρὶς προκρίματος**] '*without prejudice, prejudging*' ('faúrdômein,' Goth.); '*judicium* esse debet, non *præjudicium*,' Beng. In the participial clause that follows the contrary aberration from justice is forbidden, scil. 'inclinatio per *favorem*,' κατὰ προπάθειαν προσκλινόμενος τῷ ἑνὶ μέρει, Theoph. The reading πρόσκλησιν (*Lachm.* with ADL; al. 50; Copt.? Chrys.?), though deserving *some* consideration on the principle 'proclivi lectioni præstat ardua,' can scarcely be forced into yielding any natural sense. Both προκρ. and πρόσκλ. are ἅπ. λεγ. in the N. T.: the latter occurs also in Clem. Rom. I. 21, 47, 50 (comp. Polyb. *Hist.* V. 51. 8, VI. 10. 10), Iren. *Hær.* I. 6. 1 (ed. Mass.), and is illustrated by Krebs, *Obs.* p. 356 sq. On the alleged distinction between χωρὶς and ἄνευ see notes *on Eph.* ii. 12.

22. **Χεῖρας ταχέως κ.τ.λ.**] '*Lay hands hastily on no man.*' Indisputably the most ancient interpretation of these words is 'the imposition of hands *in ordination*,' περὶ χειροτονιῶν, Chrys.; so Theod., Theoph., Œcum., and of modern expositors Alf., Wordsw., and Conyb., but without success in explaining the context. The preceding warnings however, and still more the decided language of the following clause (comp. ἁμαρτάνοντας ver. 20) appear to point so very clearly to some *disciplinary* functions, that it seems best with Hammond (so also De Wette, Wiesing.) to refer these words to the χειροθεσία *on the absolution of penitents*, and their re-admission to church-fellowship; so appy. Taylor, *Dissuasive*, Part II. I. 11, though otherwise in *Episcopacy*, § 14. The prevalence in the apostolic age of the custom of imposition of hands generally, and the distinct evidence of this specific application of the custom in very early times (Euseb., *Hist.* VII. 2, calls it a παλαιὸν ἔθος; see Concil. Nic. Can. 8), seem to render such an assumption in the present case by no means arbitrary or indemonstrable; see esp. Hammond *in loc.* and comp. Suicer, *Thesaur.* Vol. II. p. 1517, Bingham, *Antiq.* XVIII. 2. 1.

μηδὲ κοινώνει κ.τ.λ.] '*nor yet share in the sins of others*,' *i.e.* μηδέν σοι καὶ ταῖς ἁμ. ἀλλοτρ. κοινὸν ἔστω, Winer, *Gr.* § 30. 8, p. 180; 'do not share with them their sins, by restoring them to church-fellowship on a doubtful or imperfect repentance.' The rendering of Auth., 'be partaker of' ('mache dich theilhaftig,' De Wette), is not quite sufficiently exact, as this would rather imply a gen. Κοινωνεῖν is commonly used in the N.T. with a 'dativus rei' (see notes *on Gal.* vi. 6), and in this construction seems to involve more the idea of *community* than of simple participation; see Winer, *l.c.*, Poppo on Thucyd. II. 16, Vol. III. 2, p. 77, and comp. notes *on Eph.* v. 11. On the continued negation μή...μηδέ, see notes *on Eph.* iv. 27, and the treatise of Franke, *de Part. Neg.* II. 2, p. 6. The remark of De W. on this clause seems reasonable, that if the reference were to ordination, this sequence to the command would imply a greater corruption in the Church than is at all credible. To admit that ἁμαρτίαις points to ἁμαρτάνοντας, and yet to conceive that presbyters are referred to in the latter expression and candidates for ordination in the former

23 τρίαις. σεαυτὸν ἁγνὸν τήρει. μηκέτι ὑδροπότει, ἀλλὰ
οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς
24 σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί

(Alf., Wordsw.), is a narrow and somewhat cheerless view of a church which, with all its faults, could not bear 'them which were evil,' and knew how to reject false apostles (Rev. ii. 2).

σεαυτὸν κ.τ.λ.] '*Keep thyself* (emphatic) *pure;*' 'purum,' Beza, not 'castum,' Vulg., Clarom. The position of the reflexive pronoun and the sort of antithesis in which it stands to ἀλλοτρ. seem to imply, 'while thou hast to act as judge upon other men, be morally pure thyself.' Ἁγνός (ἅζω), as its termination suggests ('object conceived under certain relations,' Donalds. *Cratyl.* § 255), implies properly an outward, and thence an inward *purity;* 'ἁγνὸν est in quo nihil est impuri,' Tittmann, *Synon.* I. p. 22; comp. ἁγνὴ ἀναστροφή, 1 Pet. iii. 2, σοφία ἁγνή, James iii. 17, and see Trench, *Synon.* Part II. § 38. The derivative sense of 'castitas' ('puritas a venere,' ἁγνὸς λέχους, γαμῶν, Valck., Eur. *Phœn.* 953) comes easily and intelligibly from the primary meaning; comp. 2 Cor. xi. 2, Tit. ii. 5, and Reuss, *Théol. Chrét.* IV. 16, Vol. I. p. 170, except that he adopts this derivative meaning far too generally. On the distinction between it and ἅγιος ('in ἅγιος cogitatur potissimum verecundia quæ ἁγνῷ rei vel personæ debetur'), compare Tittmann, *loc. cit.*

23. **μηκέτι ὑδροπ.]** '*Be no longer a water-drinker.*' There is no necessity to supply 'only' (Conyb., Coray, al.); ὑδροποτ. not being exactly identical with ὕδωρ πίνειν, but pointing more to the *regular habit;* comp. Artemidorus, I. 68 (Wetst.), πίνειν ὕδωρ ψυχρὸν ἀγαθὸν πᾶσι· θερμὸν δὲ ὕδωρ νόσους ἢ ἀπραξίας σημαίνει τῶν ἔθος ἐχόντων ὑδροποτεῖν κ.τ.λ., and see Winer, *Gr.* § 55. 8, p. 442, and the numerous exx. cited by Wetst. *in loc.* The position of this precept in ref. to the context is certainly somewhat singular, and has given rise to many different explanations. The most natural view is that it was suggested by the previous exhortation, to which it acts as a kind of limitation; 'keep thyself pure, but do not on that account think it necessary to observe an ἄοινον ἁγνείαν (Plutarch, *de Iside et Osir.* § 6), and ascetical abstinences.' To suppose that the Apostle puts it down here just as it came into his mind, fearing he might otherwise forget it (Coray *in loc.*), seems very unsatisfactory; still more so to regard it as a hint to Timothy to raise his bodily condition above maladies, which, it is assumed, interfered with an efficient discharge of his duties (Alf.). That the Apostle's 'genuine child in the faith' (ch. i. 2) was feeble in body is certain from this verse; that this feebleness affected his character is, to say the very least, a *most* questionable hypothesis. It may be remarked, in conclusion, that some ascetic sects, *e.g.* the Essenes, were particularly distinguished for their abstinence from wine, especially on their weekly festival; ποτὸν ὕδωρ ναματιαῖον αὐτοῖς ἐστιν, Philo, *de Vit. Cont.* § 4, Vol. II. p. 477, see § 9, p. 483, and comp. Luke i. 15, Rom. xiv. 21.

διὰ τὸν στόμαχόν σου] '*on account of thy stomach.*' Wetstein and Kypke very appropriately cite Libanius, *Epist.* 1578, πέπτωκε καὶ ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὑδροποσίαις. The pronoun is omitted by AD[1]א, and thus, to some extent, may be considered of doubtful authority.

24. **Τινῶν ἀνθρώπων κ.τ.λ.]** The

εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν·

connexion is not perfectly obvious. Heinsius (*Exercit.* p. 491), not without some plausibility, includes ver. 23 with the last clause of ver. 22 in a parenthesis. This seems scarcely necessary; σεαυτὸν κ.τ.λ. is a supplementary command in reference to what precedes; ver. 23 is a kind of limitation of it, suggested by some remembrance of Timothy's habits. The Apostle then reverts to μηδὲ κοιν. ἁμαρτ. with a sentiment somewhat of this nature. 'There are two kinds of sins, the one crying and open which *lead* the way, the other silent which *follow* the perpetrator to judgment; so also there are open and hidden (τὰ ἄλλως ἔχοντα) good works: sins however and good works alike shall ultimately be brought to light and to judgment.' The two verses thus seem mainly added to assist Timothy in his diagnosis of character; ver. 24 appears to caution him against being too hasty in *absolving* others; ver. 25 against being too precipitate in his *censures;* so Huther.

πρόδηλοι] '*openly manifest:*' the preposition does not appear to have so much a mere *temporal* as an *intensive* reference; see Heb. vii. 14, where Theod. remarks, τὸ πρόδηλον ὡς ἀναντίῤῥητον τέθεικε; comp. also προγράφω Gal. iii. 1, and notes *in loc.* So similarly Syr. and Vulg., both of which suppress any temporal reference in the prep. Estius compares 'propalam,'—a form in which Hand similarly gives to 'pro' only an amplifying and intensive force, 'ut palam propositam rem plane conspiciamus,' *Tursellinus,* Vol. IV. p. 598. **προάγουσαι κ.τ.λ.**] '*going before, leading the way, to judgment,*' as heralds and apparitors ('quasi anteambulones,' Beza) proclaiming before the sinner the whole history of his guilt. The 'judgment' to which they lead the way is certainly not any *ecclesiastical* κρίσις,—for does any such κρίσις really bring all sins and good deeds thus to light?—but either 'judgment' in its general sense with reference to men (Huth.), or, perhaps with ultimate reference to 'the final judgment' (comp. Chrys.); they go before the sinner to the judgment seat of Christ; see Manning, *Serm.* 5, Vol. III. p. 72, in the opening of which this text is forcibly illustrated. To limit the κρίσις to the case of candidates for ordination (Alf., Wordsw.) is to give to a verse almost obviously and studiedly general a very narrow and special interpretation. So much was this felt by Basil, that we are told by Theoph. (on ver. 24) that he conceived the present portion to have no connexion with the περὶ τῶν χειροτονιῶν λόγον, but to form a separate κεφάλαιον: comp. Cramer, *Caten.* Vol. VI. p. 44, where this and the following verses form an independent section. **καὶ ἐπακολουθοῦσιν**] '*they rather follow after,*' sc. εἰς κρίσιν; not merely indefinitely, 'they follow after, and so in their shorter or longer course become discovered,' De W.,—an explanation which completely destroys the image and apposition,—but, 'the sins crying for vengeance follow the sinner to the tribunals whether of his fellow-men, or, more inclusively, of his all-judging Lord;' οὐ γὰρ συγκαταλύονται τῷ βίῳ, ἀλλ' ἐπακολουθοῦσιν, Theoph.; comp. Manning, *l. c.* On ἐπακολ. see notes on ver. 10: the antithesis προ-άγουσαι precludes the assumption of any special force in ἐπί, scil. 'presse sequi,' ἀδιασπάστως συνοδεύουν τὸν ὑποκρινόμενον, ὡς ἡ σκία τὸ σῶμα, Coray; the only relations presented to our thoughts seem those of

25 ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους

Servants, for the sake of God's name, honour your masters, esp. if they are believers and brethren. Teach this.

before and *after*. Καὶ clearly does not belong to τισίν (Huther), but is attached with a kind of *descensive* force to ἐπακολ.; see notes *on Gal.* iii. 4.

25. **ὡσαύτως**] '*in like manner;*' good works are in this respect not ὡς ἑτέρως to sins, the same characteristic division may be recognised; some are open witnesses, others are secret witnesses, but their testimony cannot be suppressed. *Lachmann* inserts δὲ after ὡσαύτως, with AFG; Aug., Boern., Goth.: this reading is not improbable, but has scarcely sufficient external support. **τὰ ἔργα τὰ καλά**] '*their good works;*' the repetition of the article is intended to give prominence to the epithet and more fully to mark the antithesis between the ἁμαρτίαι and the καλὰ ἔργα; see Middleton, *Art.* chap. VIII. p. 114 (ed. Rose), comp. Winer, *Gr.* § 20. *a*, p. 120. On the somewhat frequent use of the expression καλὰ ἔργα in these Epp., comp. notes *on Tit.* iii. 8. **τὰ ἄλλως ἔχοντα**] '*they which are otherwise,*' *i.e.* which are not πρόδηλα. To refer this to καλὰ alike mars sense and parallelism. In the concluding words the paraphrase of Huther, 'they cannot always *remain* hidden' (κρυβῆναι), is scarcely exact: the aor. inf., though usually found after ἔχω, δύναμαι, *&c.* (Winer, *Gr.* § 44. 7, p. 298), cannot wholly lose its significance, but must imply that the deeds cannot *be* concealed *at all*. They may not be patent and conspicuous (πρό-δηλα), but they cannot be definitely covered up: they will be seen and recognised some time or other. The reading in this last clause is not quite certain; δύναται is supported by FG KLℵ and most mss.; the plural only by AD and about 30 mss.: this latter reading is however certainly to be preferred on internal grounds, as the singular may so easily have been a grammatical correction.

CHAPTER VI. 1. **ὑπὸ ζυγὸν δοῦλοι**] '*under the yoke as bond-servants;*' not 'servants......under the yoke,' Auth.; still less 'under the yoke of slavery' (ܬܚܝܬ ܢܝܪܐ ܕܥܒܕܘܬܐ Syr.,) a needless ἓν διὰ δυοῖν. Δοῦλοι is not the subject, but an explanatory predicate appended to ὑπὸ ζυγόν, words probably inserted not to mark an extreme case ('the harshest bondage,' Bloomf.),—for the language and exhortation is perfectly general,—but to point to the actual circumstances of the case. They were indisputably ὑπὸ ζυγὸν δοῦλοι, let them comport themselves accordingly. Similar exhortations are found Eph. vi. 5 sq., Col. iii. 22, Tit. ii. 9; comp. 1 Cor. vii. 21, where however the meaning is not perfectly certain, all apparently directed against the very possible misconception that Christianity was to be understood as putting master and bond-servant on an equality, or as interfering with the *existing* social relations. **τοὺς ἰδίους δεσπ.**] '*their own masters,*' those who stand in that distinct personal relation to them, and whom they are bound to obey; see esp. the note on ἴδιος *on Eph.* v. 22. On the distinction between δεσπότης and κύριος [κύρ. γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατήρ, δεσπ. δὲ ἀργυρωνήτων, Ammonius, s.v.], see Trench, *Synon.*

ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία
βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ 2
καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δου-
λευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐερ-
γεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.

§ 28. St Paul here correctly uses the unrestricted term *δεσπότης* as more in accordance with the foregoing *ὑπὸ ζυγόν*, comp. Tit. ii. 9; it is noticeable that in his other Epp. he uses *κύριος*. **πάσης τιμῆς**] '*all honour;*' honour in every form and case in which it is due to them. On the true *extensive* meaning of *πᾶς*, see notes *on Eph.* i. 8. **ἡ διδασκαλία**] '*the doctrine,*' sc. '*His doctrine,*' Syr., Auth.: comp. Tit. ii. 10, *τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ*. *Διδασκ.* clearly points to the Gospel, the evangelical doctrine (Theod.), which would be evil spoken of, if it were thought to inculcate insubordination; see Chrys. *in loc.*

2. **πιστούς**] '*believing,*' *i.e. Christian* masters; slightly emphatic, as the order of the words suggests. The slaves who were under heathen masters were *positively* to regard their masters as deserving of honour, the slaves under Christian masters were *negatively* not to evince any want of respect. The former were not to regard their masters as their inferiors, and be insubordinate, the latter were not to think them their equals, and be disrespectful. **μᾶλλον δουλ.**] '*the more serve them;*' *μᾶλλον* is not merely *corrective*, 'potius serviant,' Beza, but *intensive*, 'the rather,' Hamm., 'magis serviant,' Vulg., Goth. Beza's correction, as is not unfrequently the case, is therefore here unnecessary; see Hand, *Tursell.* s.v. 'magis,' Vol. III. p. 554. **ὅτι πιστοὶ κ.τ.λ.**] '*because believing and beloved (of God) are,*' &c. There is some little difficulty in the construction and explanation. The article however shows that *οἱ ἀντιλ.* is the subject, *πιστοὶ καὶ ἀγ.* the predicate: the recurrence of the epithet *πιστοί*, and the harmony of structure, still further suggest that the *masters*, and not the servants (Wetst., Bretschn.), are the subjects alluded to. The real difficulty lies in the interpretation of the following words. **οἱ...ἀντιλαμβανόμ.**] '*they who are partakers of,*' 'qui...participes sunt,' Vulg., Clarom.; so too Copt., Goth., Arm., comp. Syr. ܕܡܬܢܝܚܝܢ [qui requie fruuntur]. *Ἀντιλαμβ.* is used in two other passages in the N.T., in both in the sense 'succurrere,' Luke i. 54 (Isaiah xli. 9, LXX., הֶחֱזִיק), Acts xx. 35. This is obviously inapplicable. The usual (ethical) meaning in classical Greek is 'to take a part in,' 'to engage in,' whether simply, *e.g.* Thucyd. II. 8, *ἀντιλ.* (sc. the war), or with reference to the primitive meaning, in a more intensive sense, 'to cling to,' and thence 'to secure, get possession of,' *e.g.* Thucyd. III. 22 ad fin., *τοῦ ἀσφαλοῦς ἀντιλ.* It does not then seem a very serious departure from the classical meaning of *ἀντιλ.* to take it, with a subdued intensive force, as '*percipere,*' '*frui*' (see Euseb. *Hist.* IV. 15, *εὐωδίας τοσαύτης ἀντελ.*, cited by Scholef. *Hints*, p. 120, and exx. in Elsner, *Obs.* Vol. II. p. 306), if we may not indeed almost give *ἀντὶ* a formal reference to the *reciprocal* relation (comp. Coray) between master and servant, and translate 'who receive in return (for food, protection,

3 Εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ'

If any one teach differently, he is besotted, fosters disputes, and counts godliness a mere gain. Let us be contented; riches are a snare and a source of many sorrows.

&c.) their benefit.' In either of these latter meanings, *ἡ εὐεργ.* will most simply and naturally refer to the 'beneficium' (not merely the *εὐεργία*, Coray) shown to the master in the services and *εὔνοια* (Eph. vi. 7) of the bondservant. Chrys., al., refer the *εὐεργεσία* to the kind acts which the masters do to the slaves; this, though perhaps a little more *lexically* exact, is *contextually* far less satisfactory; and this seems certainly a case where the context may be allowed to have its fullest weight in determining the meaning of the separate words. To refer *εὐεργεσία* to the *divine* benevolence ('beneficentia Dei, nimirum in Christo,' Beza) seems manifestly untenable. **ταῦτα κ.τ.λ.**] '*these things teach and exhort;*' *τὸ μὲν διδακτικῶς τὸ δὲ πρακτικῶς*, Theod. *Tisch.* and *Lachm.* both refer these words to the next clause; so appy. Chrys., but not Œcum. It is doubtful whether this is correct: the opposition between *δίδασκε* and *ἑτεροδ.* is certainly thus more clearly seen, but the prominent position of *ταῦτα* (contrast ch. iv. 11) seems to suggest a more immediate connexion with what precedes. For the meaning of *παρακ.* see notes ch. i. 3, and *on Eph.* iv. 1.

3. **ἑτεροδιδασκαλεῖ**] '*teaches other doctrine,*' 'plays the *ἑτεροδιδάσκαλος*;' comp. *λαθροδιδασκαλεῖν*, Iren. *Hær.* III. 4. 2, and see notes on ch. i. 3, the only other passage in the N.T. where the word occurs. **προσέρχεται**] '*draws nigh to,*' '*assents to,*' Syr. ܡܬܩܪܒ [accedens]. Bentley (*Phileleuth. Lips.* p. 72, Lond. 1713) objects to *προσέρχ.*, suggesting *προσέχει* or *προσέχεται*; there is no reason however for any change in the expression. Προσέρχ., when thus used with an abstract subst., appears to convey the idea of 'attention to,' *e.g.* *προσελθεῖν τοῖς νόμοις*, Diod. Sic. I. 95, *προσ. τῇ φιλοσοφίᾳ*, Philostr. *Ep. Socr.* II. 16, and thence of 'assent to, adhesion to' (comp. Acts x. 28, and the term *προσήλυτοι*), any principle or object, *e.g.* *προσελθόντες ἀρετῇ*, Philo, *Migr. Abr.* § 16, Vol. I. p. 449 (ed. Mang.), and still more appositely, *τοῖς τῶν Ἰουδαίων δόγμασι προσερχ.*, Irenæus, *Fragm.* 36 (Pfaff, p. 27). Bretsch. cites Ecclus. i. 30, but there *φόβῳ Κυρ.* is clearly the dat. of *manner*. See Loesner, *Obs.* p. 405 sq., where several other exx. are adduced from Philo. **ὑγιαίν. λόγοις**] '*sound (healthful) words;*' see notes on ch. i. 10. **τοῖς τοῦ Κυρ. κ.τ.λ.**] '*those of our Lord Jesus Christ,*' *i.e.* which emanate from our Lord,—either directly, or through His Apostles and teachers: not the gen. *objecti*, 'sermones qui sunt de Christo,' Est., but the gen. *originis*; comp. Hartung, *Casus*, p. 23, and notes *on* 1 *Thess.* i. 6. **καὶ τῇ κατ' εὐσέβ. διδασκ.**] '*and to the doctrine which is according to godliness;*' clause cumulatively explanatory of the foregoing; 'verba Christi vere sunt doctrina ad pietatem faciens,' Grot. The expression *ἡ κατ' εὐσέβ.* is not, 'quæ ad pietatem ducit,' Leo, Möller,—a meaning however which with some modifications may be grammatically defended (comp. 2 Tim. i. 1, Tit. i. 1, and see Winer, *Gr.* s.v. *κατά*, § 49 d. c, p. 358, Rost u. Palm, *Lex.* ib. II. 3, Vol. I. p. 1598),—but according to the usual meaning of the

εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος, 4
ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται
φθόνος, ἔρεις, βλασφημίαι, ὑπόνοιαι πονηραί, διαπαρα- 5

prep., 'quæ pietati consentanea est,' Est.; there were (to imitate the language of Chrys. *on Tit.* i. 1) different kinds of διδασκαλία; this was specially ἡ κατ' εὐσέβ. διδασκαλία. For the meaning of εὐσέβ., see notes on ch. ii. 2.

4. **τετύφωται**] Not simply 'superbus est,' Vulg., nor even 'inflatus est,' Clarom., but '*he is beclouded, besotted, with pride*,' see notes on ch. iii. 6. The apodosis begins with this verse: even if ἀφίστασο κ.τ.λ. (*Rec.*, ver. 5) were genuine it would be impossible to adopt any other logical construction.

μηδὲν ἐπιστάμενος] '*yet knowing nothing;*' see notes on ch. i. 7. If it had been οὐδὲν ἐπιστ., it would have been a somewhat more emphatic statement of an absolute ignorance on the part of the ἑτεροδιδάσκ.: it must be always observed however that this latter is a less usual construction in the N.T., see Green, *Gr.* p. 122. The connexion of μή and οὐ with participles, a portion of grammar requiring some consideration, is laboriously illustrated by Gayler, *Part. Neg.* p. 274—293.

νοσῶν περὶ ζητ.] '*doting, ailing* (opp. to ὑγιαίν. λόγοι), *about questions;*' περὶ marks the object *round about* which the action of the verb is taking place; comp. notes on ch. i. 19. In the use of περί with a gen., the derivative meanings, 'as concerns,' 'as regards,' greatly predominate: the primary idea however still remains: περί with a gen. serves to mark an object as the central point, as it were, of the activity (*e.g.* 1 Cor. xii. 1, the πνευμ. δῶρα formed as it were the centre of the ἄγνοια), the further idea of any *action* or *motion* round it is supplied by περί with the accus.; comp. Winer, *Gr.* § 47. e, p. 334, Donalds. *Gr.* § 482. On ζητήσεις, see notes on ch. i. 4.

λογομαχίας] '*debates about words,*' '*verbal controversies;*' ἄπ. λεγόμ.; in Latin, 'verbivelitationes,' Plaut. *Asin.* II. 2. 41, λόγον προσάντη, Greg. Naz. *Carm.* 15, Vol. II. p. 200: 'contentiosas disputationes de verbis magis quam de rebus,' Calv. These idle and barren controversies degenerate into actual strife and contention, and give rise to bad feelings and bitter expressions of them: ὑπὸ δοξοσοφίας ἐπηρμένοι ἐρίζοντες τελοῦσι, Clem. Alex. *Strom.* VII. p. 759 (cited by Huth.). The reading is extremely doubtful. We still retain the plural ἔρεις (as in ed. 2); but it must be observed that the addition of א to the evidence in favour of the singular renders it probable that the reading of ed. 1 (ἔρις) may be the most correct. In this, as in some few other passages, we pause till the peculiarities of א are more fully ascertained, its authority in some portions of the N.T. being clearly not so great as it is in others. **βλασφημίαι**] '*evil speakings,*' '*railings,*'—not against God (Theod.), but, as the context clearly implies, against one another: comp. Eph. iv. 31 and notes. On the derivation of βλασφημέω, see notes on ch. i. 13. **ὑπόνοιαι πον.** is similarly referred to God by Chrys. and Theoph.; but the context here again seems clearly to limit the words to 'evil and malevolent surmisings' against those who adopt other views. Ὑπόν., a ἄπ. λεγόμ. in the N.T., occurs not unfrequently in classical Greek joined with epithets or in a context which convey an unfavourable meaning, *e.g.*

τριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερη-

Demosth. *Olympiod.* 1178, ὑπόνοιαι πλασταὶ...καὶ προφάσεις ἄδικοι; sometimes even alone, *e.g.* Polyb. *Hist.* v. 15. 1, ἐν ὑπονοίᾳ ἦσαν χαίροντες, Philo, *Leg. ad Caium*, § 6, Vol. II. p. 551 (ed. Mang.), ἐξιώμενος τὰς ὑπονοίας τοῦ Τιβερίου.

5. **διαπαρατριβαί**] '*lasting conflicts*,' '*obstinate contests*;' 'conflictationes,' Vulg., Clarom., Syr. ܫܘܚܩܐ [contritio,—see Michael. in Cast. *Lex.* s.v.]. The prep. διὰ has here its usual and primary force of 'thoroughness,' 'completeness,' intensifying the meaning of the binary compound παρατριβαί, scil. ἀμοιβαῖαι καὶ ἁμιλλητικαὶ παρατρ., Coray; comp. Winer, *Gr.* § 16. 4, p. 92. This latter word (παρατρ.), as its derivation suggests, properly signifies 'collisions,' thence derivatively, 'hostilities,' 'enmities,' comp. Polyb. *Hist.* II. 36. 5, ὑποψίαι πρὸς ἀλλήλους καὶ παρατριβαί, IV. 21. 5, παρατριβὰς καὶ φιλοτιμίας; add XXI. 13. 5, XXIII. 10. 4, al. There is then no allusion to moral *contagion* (comp. Chrys.), but to the *collision* of disputants whose mere λογομαχίαι had led at last to 'truces inimicitias.' To retain παραδιατριβαί (*Rec.*, 'profitless disputations'), as is still done by Bloomf., following Tittmann, *Synon.* I. p. 233, is contrary to every principle of sound criticism: for (1) παραδιατρ. is found only in a few cursive mss. and Theoph., while διαπαρ. is found in ADFGLℵ; great majority of mss.; Clem., Bas., Chrys. (*Griesb., Scholz, Lachm., Tisch.*); (2) it is highly probable that the reading παραδιαρτ. was a *correction*, as compounds of διαπαρα are rare; and (3) παραδιατρ. is in fact expressed in λογομαχ. and superfluous, while the reading of the text is perfectly natural and consistent. There are a few similar compounds, *e.g.* διαπαρατηροῦμαι, 2 Sam. iii. 30, διαπαράγω, Greg. Nyss. Vol. II. p. 177, διαπαρασύρω, Schol. Lucian. Vol. II. p. 796 (Hemst.). **διεφθαρμ... τὸν νοῦν**] '*corrupted in their mind.*' There is no reason whatever for translating νοῦς 'intellect,' as Peile *in loc.*, nor any scriptural evidence for the distinction he draws between the νοῦς as 'the noetic (?) faculty, the understanding,' and the φρὴν as 'the reason.' Νοῦς is here, as not unfrequently in the N.T. (comp. Rom. i. 28, Eph. iv. 17, Tit. i. 15, al.), not merely the 'mens speculativa,' but the *willing* as well as the *thinking* part in man, the human πνεῦμα is one of its aspects, not simply 'quatenus cogitat et intelligit' (Olsh. *Opusc.* p. 156), but also 'quatenus vult:' φρὴν (φρένες) on the other hand only occurs twice, in 1 Cor. xiv. 20. For a detailed account of νοῦς, see Beck, *Seelenlehre*, II. 18, p. 49 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 139 sq., and comp. also Olshausen, *Opusc.* p. 156, whose definitions are however rather too narrow. The accus., it need scarcely be remarked, is an accus. 'of the remoter object,' and specifies that part of the subject *in* or *on* which the action of the verb takes place, Winer, *Gr.* § 32. 5, p. 204, Scheuerl. *Synt.* IX. 2, p. 65. The origin of this construction is probably to be looked for in verbs with *two* accusatives, which when changed into the passive retain the accus. *rei* unaltered; thence the usage became extended to other verbs, comp. Krüger, *Sprachl.* § 52. 4. 2 sq., Hartung, *Casus*, p. 61 sq. **ἀπεστερ. τῆς ἀλ.**] '*deprived of the truth;*' immediate consequence of the foregoing: they were not only ἐστερημ. τῆς ἀλ. (στερέω however does not occur in N.T.), but

μένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέ-
βειαν. Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρ- 6
κείας. οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι 7
οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ διατροφὰς καὶ 8

ἀπεστερημ.; the truth was taken away from them; comp. ch. i. 19, Tit. i. 14, where its first rejection is stated to be the act of the unhappy men themselves. **πορισμὸν κ.τ.λ.**] '*that godliness is a source of gain;*' clearly not, as the article proves (Jelf, *Gr.* § 460. 1), 'that gain is godl.,' as Syr. and Auth. Πορισμός, here and ver. 6, appears to be not so much 'gain' in the abstract, as 'a *source* or *means* of gain' ('a gainful trade,' Conyb.); comp. Plutarch, *Cato Major*, § 25, *δυσὶ κεχρῆσθαι μόνοις πορισμοῖς γεωργίᾳ καὶ φειδοῖ*; and on the termination -*μος*, Donalds. *Crat.* § 253, Lobeck, *Phryn.* p. 511. The sentiment of the verse is expressed more fully in Tit. i. 11, *διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν*. The *Rec.* inserts *ἀφίστασο ἀπὸ τῶν τοιούτων* with KL, Syr. (both), al., but the authorities for the omission, AD[1]FGℵ; Vulg., Clarom., Goth., Copt., al., very distinctly preponderate.

6. **πορισμὸς** has here no immediate spiritual reference (Matth.) to *future* and *heavenly* gain (*αἰώνιον πορίζει ζωήν*, Theod.), but points rather to the actual gain *in this life*, and the virtual riches which godliness *when accompanied by αὐτάρκ.* (comp. notes on ch. i. 14, and *on Eph.* vi. 23) unfailingly supplies; *κέρδος ἐστὶν ἡ εὐσέβεια ἐὰν καὶ ἡμεῖς μὴ πλειόνων ἐφιέμεθα* [sic], *ἀλλὰ τῇ αὐταρκείᾳ στοιχῶμεν*, Œcum.; similarly Chrys., Theoph.: 'the heart, amid every outward want, is then only truly rich, when it not only wants nothing which it has not, but has that which raises it above what it has not,' Wiesinger. Pagan authors (see exx. in Suicer, *Thes.* Vol. I. p. 575) have similarly spoken of *αὐτάρκ.* being gain; the Apostle associates *αὐτάρκ.* with *εὐσέβ.*, and gives the mere ethical truth a higher religious significance. **αὐταρκείας**] '*contentedness*,' not 'competency,' Hamm.; '*sufficientia* est animus suâ sorte contentus, ut aliena non appetat nec quidquam extra se quærat,' Justin. *in loc.*: compare the perhaps slightly more exact definition of Clem. Alex. *Pæd.* II. 12, Vol. I. p. 247 (Potter), *αὐτάρκ. ἕξις ἐστὶν ἀρκουμένη οἷς δεῖ* [see Estius], *καὶ δι' αὐτῆς ποριστικὴ τῶν πρὸς τὸν μακάριον συντελούντων βίον*. The subst. occurs again in 2 Cor. ix. 8, but objectively, scil. 'sufficiency,'—a meaning which obviously would not be suitable in the present case; *αὐτάρκης* occurs Phil. iv. 11.

7. **οὐδὲν γάρ**] Confirmation of the preceding clause, especially of the last words in it, *μετὰ αὐταρκείας*. As we brought nothing into the world, and as that very fact renders the inference more than probable that we shall carry nothing out (comp. Job i. 21), our real source of gain must be something independent of what is merely addititious, *ὥστε τί δεῖ ἡμῖν τῶν περιττῶν εἰ μηδὲν μέλλομεν ἐκεῖ συνεπάγεσθαι*; Theoph.: we entered the world with nothing, we shall leave the world with nothing, why should we then grasp after treasures so essentially earthly and transitory? **οὐδὲ ἐξενεγκεῖν κ.τ.λ.**] '*we also cannot take any thing out;*' these words are clearly emphatic, and contain the principal thought: 'excutit natura redeuntem sicut intrantem,' Senec. *Epist.* 102. It is this inability to take anything away

9 σκεπάσματα, τούτοις ἀρκεσθησόμεθα. Οἱ δὲ βουλόμενοι
πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπι-

which furnishes the most practical argument for the truth of the assertion. If we could take anything out there would be an end to *αὐτάρκεια*; our present and future lots would be felt to be too closely dependent on each other for us to acquiesce patiently in any assigned state: piety *with contentment* would then prove no great *πορισμός*.

8. **ἔχοντες δέ**] '*but if we have;*' conditional member (comp. Donalds. *Gr.* § 505), introducing a partial contrast to what precedes: the *δὲ* is thus not for *οὖν*, Syr.,—a particle which would give a different turn to the statement,—still less equivalent to *καί*, Auth., but points to a suppressed thought suggested by *οὐδὲ ἐξενεγκεῖν κ.τ.λ.*; '*something* addititious we must certainly have while we are *in* this world, *but if,*' &c. The oppositive force of the particle is thus properly preserved: 'aliquid in mente habet ad quod respiciens oppositionem infert,' Klotz, *Devar.* Vol. II. p. 365, comp. notes *on Gal.* iii. 11.

διατροφὰς καὶ σκ.] '*food and clothing;*' both words *ἄπ. λεγόμ.* in the N.T. The prep. in the former subst. perhaps may hint at a fairly sufficient and permanent supply, comp. Xen. *Mem.* II. 7. 6, *τήν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς.* The latter substantive probably only refers to 'clothing,' Clarom., Arm., not to 'shelter,' Goth. (?), Peile, or to both, as Vulg. (?) 'quibus tegamur,' De W.; for see Aristot. *Polit.* VII. 17, *σκέπασμα μικρὸν ἀμπισχεῖν* (Wetst.), and compare the passage cited by Wolf out of Sext. Empir. IX. 1, *τροφῆς καὶ σκεπασμάτων καὶ τῆς ἄλλης τοῦ σώματος ἐπιμελείας*, where it similarly does not seem necessary (with Fabricius) to extend the reference: so also Chrys., all the Gk. expositors, and appy. Syr., as ܬܟܣܝܬܐ [tegumentum] occurs elsewhere, *e.g.* Acts xii. 8, in definite reference to a garment. **ἀρκεσθησόμεθα**] '*we shall be satisfied:*' the use of the future is slightly doubtful. It does not seem exactly *imperatival*, Goth., Auth.,—though this meaning might be defended, see Winer, *Gr.* § 43. 5, p. 282, nor even *ethical*, 'we ought to be, we must be so,' comp. Bernhardy, *Synt.* x. 5, p. 377,—but, as the following verse seems to suggest, more definitely *future*, and as stating what will actually *be found* to constitute *αὐτάρκεια*; 'simul etiam affirmare aliquid intendit Apostolus,' Estius, who with Hamm. refers to Syr. ('sufficient to us are'), where this view is more roughly expressed: so appy. Green, *Gr.* p. 27, and De W., who refers the future to what might 'reasonably be expected.' For the practical applications of this text see 10 sermons by Bp. Patrick, *Works*, Vol. IX. p. 44 sq. (Oxf. 1858).

9. **Οἱ δὲ κ.τ.λ.**] Class of persons opposed to those last mentioned. Chrys. with his usual acuteness calls attention to *βουλόμενοι*; *οὐχ ἁπλῶς εἶπεν οἱ πλουτοῦντες, ἀλλ' οἱ βουλόμ., ἐστὶ γάρ τινα καὶ χρήματα ἔχοντα καλῶς οἰκονομεῖν καταφρονοῦντα αὐτῶν.*

παγίδα] '*a snare;*' not 'snares,' Syr. (comp. Bloomf.), but 'a snare,' scil. *τοῦ διαβόλου*, which is actually added by D[1]FG; Vulg., Clarom., al. There is of course here no *ἓν διὰ δυοῖν* (Coray): the latter substantive somewhat specifies and particularizes the former. The form the temptation assumed was that of an *entangling* power, from which it was not easy for the captive to extricate himself; comp. Möller *in loc.*

θυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν
τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ῥίζα γὰρ 10
πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινὲς ὀρεγόμε-

ἀνοήτους] '*foolish:*' on the proper meaning of this word and its distinction from *ἄφρων* and *ἀσύνετος*, see notes *on Gal.* iii. 1. Three mss., Vulg., Clarom., Goth., read *ἀνονήτους*, a wholly unnecessary correction: the lusts involved elements of what was *foolish* as well as what was hurtful. Chrys. explains this by an enumeration of several specific instances.

αἵτινες] '*which indeed,*' '*seeing they;*' explanatory of the foregoing epithets, more especially of the last: on the force of *ὅστις* see notes *on Gal.* iv. 24.

βυθίζουσιν...εἰς] '*plunge into,*' '*whelm in;*' only here and Luke v. 7: '*ἐμπίπτ...βυθίζ.* tristis gradatio,' Beng. The word, as Kypke suggests, 'subinnuit infinita et ineluctabilia esse mala in quæ præcipites dantur avari,' *Obs.* Vol. II. p. 367; there is however no idea of 'præceps dari,' nor is it a metaphor from a ship 'that is plunged *head foremost* into the sea,' Bloomf., who cites Polyb. II. 10. 2, where *ἐβύθισαν* means, as the verb always does, 'caused to sink,' without any reference whatever to *direction.*

ὄλεθρον καὶ ἀπώλ.] '*destruction and perdition.*' The force of the compound form (*ἀπὸ* marks 'completion,' comp. *ἀπεργάζομαι*, al., Rost u. Palm, *Lex.* s.v. *ἀπό*, E 4), and more abstract termination of the latter word, perhaps afford a hint that a climactic force is intended: *ὄλεθρος* (on the termination, see Pott, *Et. Forsch.* Vol. II. p. 555) is 'destruction' in a general sense, whether of *body* or *soul; ἀπώλεια* intensifies it by pointing mainly to the latter. *Ὄλεθρος* is used by St Paul alone, 1 Cor. v. 5, *ὀλ. τῆς σαρκός*, 1 Thess. v. 3, *αἰφνίδιος...ἐφίσταται ὀλ.*, where it points more to *temporal* destruction, and 2 Thess. i. 9, where the epithet *αἰώνιος* is specially added to support its application to *final* 'perdition.'

10. **ῥίζα**] '*a root,*' or perhaps rather '*the* root,' Copt., the absence of the article probably not leaving it to be implied that there are other vices which might be termed 'roots of all evils' (ed. 1, comp. Middleton, *Gr. Art.* III. 4. 1, p. 51 sq.), but simply disappearing owing to the rule of subject and predicate overriding the law of 'correlation' (Middl. *Art.* III. 3. 6); comp. Lysias, *de Cæd. Eratosth.* § 7, p. 92, *ἐπειδὴ δέ μοι ἡ μήτηρ ἐτελεύτησε, πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται*, Demosth. *de Megalop.* § 28, p. 208, *ταυτὴν ἀρχὴν οὖσαν πάντων τῶν κακῶν.* The example urged by Alford (1 Cor. xi. 3) is not fully in point, for (1) the article *is* inserted in the first member, and (2) in the second member the governed substantive is anarthrous, and in the third a proper name. In illustration of the general form of the expression, comp. Plut. *de Lib. Educ.* § 7, *πηγὴ καὶ ῥίζα καλοκἀγαθίας τὸ νομίμου τυχεῖν παιδείας.*

ἡ φιλαργυρία] '*the love of money;*' *ἅπ. λεγόμ.* in the N.T.; the adject. occurs twice, Luke xvi. 14, 2 Tim. iii. 2. The kindred but more general and active sin *πλεονεξία* is that which is dwelt upon by the sacred writers. On the distinction between these words (which however is almost self-evident) see Trench, *Synon.* § 24, but comp. notes *on Eph.* iv. 19. The sentiment is illustrated by Suicer, *Thes.* Vol. II. p. 1427. **ἧς τινὲς ὀρεγόμ.**] '*which some reaching out after.*' Commenta-

νοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 Σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραϋπάθειαν·

Follow after righteousness, and Christian virtues, fight the good fight, and in Christ's name keep His commands, even till His glorious coming; glory to Him; amen.

tors have dwelt much upon the impropriety of the image, it being asserted that φιλαργυρία is itself an ὄρεξις (De W.). The image is certainly *not* perfectly correct, but if the *passive* nature of φιλαργυρία (see Trench, *l. c.*) be remembered, the violation of the image will be less felt. Under any circumstances ὀρεγόμενοι cannot be correctly translated 'giving themselves up to,' Bretschn., al. Both here, ch. iii. 1, and Heb. xi. 16, the only passages in the N.T. where the word occurs, ὠρέξατο (Syr. ܪܓܓ, ܐܬܪܓܓ, 'concupivit,' 'desideravit') is simply 'desired,' 'coveted,' literally 'reached out the hands eagerly to take;' comp. Donalds. *Cratyl.* § 477. On the derivation (ὀ—ρεγ, comp. 'rego'), see Donalds. *ib.*, and Pott, *Etym. Forsch.* Vol. I. p. 219, Vol. II. p. 167. **ἑαυτοὺς περιέπειραν**] '*pierced themselves through;*' ἅπ. λεγόμ. in N.T.; comp. Philo, *in Flacc.* § 1, Vol. II. p. 517 (ed. Mang.), ἀθρόους ἀνηκέστοις περιέπειρε κακοῖς, and the numerous instances of a similar metaphorical use collected by Suicer, s.v. The prep. περὶ does not here define the action as taking place 'round' or 'about' ('undiquaque,' Beza), but conveys the idea of 'piercing,' 'going through,'—a meaning well maintained by Donalds. *Cratyl.* § 178; comp. Lucian, *Gall.* § 2, κρέα...περιπεπαρμένα τοῖς ὀβελοῖς, Diod. Sic. XVI. 80, λόγχαις περιπειρόμενοι. The ὀδύναι here mentioned are not merely outward evils ('gravissima mala hujus sæculi,' Estius), nor even the anxious cares (Justin.) or desires (Chrys.) which accompany φιλαργυρία, but more probably the *gnawings of conscience,*—'conscientiæ de male partis mordentis,' Beng. The word ὀδύνη (only here and Rom. ix. 2), it may be remarked, is not *derived* from ὀδούς (Bloomf.), but from a root ΔΥ- (comp. δύη), with a vowel prefix; see Pott, *Etym. Forsch.* Vol. I. p. 210.

11. **Σὺ δέ**] '*But thou,*' in distinct contrast to the preceding τινές, ver. 10. **ἄνθ. τοῦ Θεοῦ**] It is doubtful whether this is an official term (sc. 'internuncius Dei,' Beng., אִישׁ אֱלֹהִים, compare 2 Pet. i. 21), or merely a general designation. The former view is adopted by Theod., and is certainly plausible, as the evangelists' office (2 Tim. iv. 5) in the N. T. might be fairly compared with that of the prophets in the O. T.: as however the context is of a perfectly general character, it seems better to give the expression a more extended reference, as in 2 Tim. iii. 17; comp. Chrys., πάντες μὲν ἄνθρωποι τοῦ Θεοῦ, ἀλλὰ κυρίως οἱ δίκαιοι, οὐ κατὰ τὸν τῆς δημιουργίας λόγον ἀλλὰ καὶ κατὰ τὸν τῆς οἰκειώσεως. **ταῦτα**] The reference of this pronoun is frequently a matter of difficulty in this Epistle: it seems here most naturally to refer to ver. 9, 10, *i. e.* to φιλαργυρία and the evil principles and results associated with it, 'avaritiam et peccata quæ ex illâ radice procedunt,' Estius. **δικαιοσύνην**] '*righteousness;*' not merely 'justice,' but either the virtue which is opposed to ἀδικία (Rom. vi. 13), and to the

ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ 12

general tendency of the powers of evil (2 Cor. xi. 15), or, as appy. here and 2 Tim. ii. 22, iii. 16, in a more general sense,—'right conduct conformable to the law of God' (2 Cor. vi. 14, comp. Tit. ii. 12); see Reuss, *Théol. Chrét.* IV. 16, Vol. I. p. 169, Usteri, *Lehrb.* II. 1. 2, p. 190. On the more strictly dogmatic meaning, see the excellent remarks in Knox, *Remains*, Vol. I. p. 276. **πίστιν**] '*faith*,' in its usual theological sense (ἥπερ ἐστὶν ἐναντία τῇ ζητήσει, Chrys.), not 'fidelity,' 'die einzelne christliche Pflicht der Treue,' Usteri, *Lehrb.* II. 1. 1, p. 92, note. On ὑπομονή, 'perseverantia,' 'brave patience' ('malorum fortis tolerantia,' Grot. *on Rom.* viii. 25), see notes *on 2 Tim.* ii. 10, and *on Tit.* ii. 2. **πραϋπάθειαν**] '*meekness of heart* or *feelings*;' a word of rare occurrence (Philo, *de Abrah.* § 37, Vol. II. p. 31, Ignat. *Trall.* 8), and a ἅπαξ λεγόμ. in the N. T., perhaps slightly more specific than πραΰτης, scil. πραΰτης ὅλων τῶν παθῶν τῆς ψυχῆς, Coray *in loc.* The reading of the *Rec.* πραότητα (with KL [πραΰτ., D¹ℵ⁴]; al.; Chrys., Theod.) has every appearance of being a mere correction, and is rejected even by *Scholz.* The virtues here mentioned seem to group themselves into pairs; δικαιοσ. and εὐσέβ. have the widest relations, pointing to general conformity to God's law and practical piety; πίστις and ἀγάπη are the fundamental principles of Christianity; ὑπομ. and πραϋπ. the principles on which a Christian ought to act towards his gainsayers and opponents; comp. Huther. The article is not uncommonly omitted before abstract nouns, see exx. in Winer, *Gr.* § 19. 1, p. 109.

12. **τὸν καλὸν ἀγῶνα**] '*the good strife*,' Hamm.; the contest and struggle which the Christian has to maintain against the world, the flesh, and the devil; comp. 2 Tim. iv. 7. It is doubtful how far the metaphor taken from the games is to be maintained in this verse. Grammatical considerations seem certainly in favour of the *two imperatives* (here, on account of the emphatic asyndeton, without καί) being both referred to the metaphorical contest, 'strive the good strife, and (in it and through it) seize hold on eternal life,' Winer, *Gr.* § 43. 2, p. 279: it is however very doubtful whether the remaining expressions, καλεῖν (as by the *præco*?) ἐνώπ. πολλ. μαρτ. (the spectators? see Hammond *in loc.*), can fairly be regarded as parts of the continued metaphor. In εἰς ἥν, as De W. has observed, there would in fact be an impropriety; αἰών. ζωή is not the contest or the arena *into* which the combatants were called, but has just been represented as the βραβεῖον and ἔπαθλον (Theoph.), the object for which they were to contend. Similar but more sustained allusions to the Olympic contests occur in 1 Cor. ix. 24 sq., Phil. iii. 12. **ἐπιλαβοῦ**] '*lay hold of*;' only here and ver. 19 in St Paul's Epp., three times in Heb., and frequently in St Luke: Grot. cites Prov. iv. 13, ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῇς, to which we may add *Martyr. Ignat.* 4, ὡς οὐρανοῦ μέλλειν ἐπιλαμβάνεσθαι. The change to the aor. imper. must not be left unnoticed; it was one act in the ἀγών; see the exx. in Winer, *Gr.* § 43. 4, p. 281. The usual sequence, *first* pres. imper. *then* aor. imper. (Schömann, *Isæus*, p. 235), is here observed: there are exceptions however, *e.g.* 1 Cor. xv. 34. In the application of the verb there is no impropriety; ἡ αἰώνιος ζωή (the epithet slightly emphatic; see notes on ch. i.

τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὡμολόγησας τὴν
13 *καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Παρ-*
αγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ
πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ

5) is held out to us as *the prize, the crown*, which the Lord will give to those who are faithful unto the end; comp. James i. 12, Rev. ii. 10.

καὶ ὡμολόγησας] '*and thou confessedst*,' or '*madest conf. of*,' &c., not 'hast made,' Scholef. *Hints*, p. 121,—an inexact translation for which there is here no idiomatic necessity. Καὶ has its simple copulative power, and subjoins to the foregoing words another and co-ordinate ground of encouragement and exhortation; 'thou wert called to eternal life, *and* thou madest the good confession.' The extremely harsh construction, *καὶ (εἰς ἣν) ὡμολόγησας κ.τ.λ.* (Leo, al.), is rightly rejected by De W. and later expositors.

τὴν καλὴν ὁμολογ.] '*the good confession*,—of faith' (De W.), or,—'of the Gospel' (Scholef.); *good*, not with reference to the courage of Timothy, but to its own import (Wiesing.). But made when? *Possibly* on the occasion of some persecution or trial to which Timothy was exposed, *ὡς ἐν κινδύνοις ὁμολογήσαντος τὸν Χρ.*, Theoph. 1; *more probably* at his baptism, *ὁμολ. τὴν ἐν βαπτίσματι λέγει*, Œcum., Theoph. 2, and appy. Chrys.; but perhaps *most probably* at his ordination, Neander, *Planting*, Vol. II. p. 162 (Bohn); see ch. iv. 14, and comp. i. 18. The general reference to a 'confessio non verbis concepta sed potius re ipsâ edita, neque id semel duntaxat sed in toto ministerio' (Calv., see also Theod.), seems wholly precluded by the definite character of the language. The meaning 'oblation,' urged by J. Johnson (*Unbl. Sacr.* II. 1, Vol. I. p. 223, A.-C. Libr.), is an interpr. which *ὁμολογία* cannot possibly bear in the N.T.; see 2 Cor. ix. 13, Heb. iii. 1, iv. 14, x. 23.

13. **Παραγγέλλω σοι κ.τ.λ.]** The exhortation, as the Epistle draws to its conclusion, assumes a yet graver and more earnest tone. The Apostle having reminded Timothy of the confession he made *ἐνώπ. πολλ. μαρτ.*, now gives him charge in the face of a more tremendous Presence, *ἐνώπ. τοῦ Θεοῦ τοῦ ζωογ. κ.τ.λ.*, not to disgrace it by failing to keep the commandment which the Gospel imposes on the Christian.

τοῦ ζωογονοῦντος] '*who keepeth alive*;' not perfectly synonymous (De W., Huth.) with *ζωοποι.* the reading of the *Rec.*: the latter points to God as the 'auctor vitæ,' the former as the 'conservator:' comp. Luke xvii. 33, Acts vii. 19, and esp. Exodus i. 17, Judges viii. 19, where the context clearly shows the proper meaning and force of the word. Independently of the apparent preponderance in external evidence [ADFG opposed to KLℵ], the reading of the text seems on *internal* grounds more fully appropriate; Timothy is exhorted to persist in his Christian course in the name of Him who extends His almighty protection over all things, and is not only the Creator, but the *Preserver* of all His creatures; comp. Matth. x. 29 sq.

τοῦ μαρτυρήσαντος κ.τ.λ.] '*who witnessed, bore witness to, the good confession*.' It seems by no means correct to regard *μαρτυρεῖν τὴν ὁμολ.* as simply synonymous with *ὁμολογεῖν τὴν ὁμολ.* (Leo, Huther, al.), the difference of persons and circumstances clearly caused the difference of the expressions, '*testari con-*

Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαί σε 14
τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας

fessionem erat Domini, *confiteri confessionem* Timothei,' Beng. Our Lord *attested* by his sufferings and death (δι' ὧν ἔπραττεν, Œcum.) the truth of the ὁμολογία ('martyrio complevit et consignavit,' Est.), Timothy only *confesses* that which his Master had thus authenticated. The use of μαρτ. with an accus. is not unusual (comp. Demosth. *Adv. Steph.* 1, p. 1117, διαθήκην μαρτυρεῖν), but μαρτ. ὁμολογίαν is an expression confessedly somewhat anomalous: it must be observed however that the ὁμολογία itself was not our Lord's testimony before Caiaphas, Matth. xxvi. 64, Mark xiv. 62, Luke xxii. 69 (Stier, *Red. Jes.* Vol. VI. p. 386), nor that before Pilate, John xviii. 36 (Leo, Huther), but, as in ver. 12 (see notes), the Christian confession generally, *the* good confession κατ' ἐξοχήν. The expression thus considered seems less harsh. **ἐπὶ Ποντίου Π.**, in accordance with the previous explanation of ὁμολογία, is thus '*sub Pontio Pilato*,' Vulg., Est., De Wette, not '*before Pontius Pilate*,' Auth., Syr., Æth. (Platt), Arm., Chrys., al.,—a meaning quite grammatically admissible (see notes on ch. v. 19, Herm. *Viger*, No. 394, comp. Pearson, *Creed*, Vol. II. p. 153, ed. Burt.), but irreconcileable with the foregoing explanation of ὁμολογία. The usual interpretation of this clause, and of the whole verse, is certainly plausible, but it rests on the assumption that μαρτ. τὴν ὁμολ. is simply synonymous with ὁμολογεῖν τὴν ὁμολ., and it involves the necessity of giving ἡ καλὴ ὁμολ. a different meaning in the two verses. Surely, in spite of all that Huther has urged to the contrary, the ὁμολογία of Christ before Pilate *must* be regarded (with De W.) as a very inexact parallel to that of Timothy, whether at his baptism or ordination; and for any other confession, before a tribunal, *&c.*, we have not the slightest evidence either in the Acts or in these two Epp. We retain then with Vulg., Clarom., Goth. (De Gabel.), and perhaps Copt., the *temporal* and not *local* meaning of ἐπί.

14. **τηρῆσαι**] Infin. dependent on the foregoing verb παραγγέλλω. The purport of the ἐντολή which Timothy is here urged to keep has been differently explained. It may be (*a*) all that Timothy has been enjoined to observe throughout the Ep. (Calv., Beza); or (*b*) the command just given by the Apostle, ταῦτα ἃ γράφω, Theod. (who however afterwards seems to regard it as = θεία διδασκαλία), and perhaps Auth.; or, most probably, (*c*) *the commandment of Christ*,—not specially the 'mandatum dilectionis,' John xiii. 34, but generally the law of the Gospel (comp. ἡ παραγγελία, ch. i. 5), the Gospel viewed as a rule of life, Huth.; see esp. Tit. ii. 10, where the context seems distinctly to favour this interpretation. **ἄσπιλον ἀνεπίλημπτον**] '*spotless, irreproachable*,' *i.e.* so that it receive no stain and suffer no reproach; μήτε δογμάτων ἕνεκεν μήτε βίου κηλῖδά τινα προστριψάμενος, Chrys. [the usual *dat.* with προστρ., *e.g.* Plut. *Mor.* p. 89, 859, 869, is omitted, but seems clearly ἐντολῇ]; comp. Theod. μηδὲν ἀναμίξῃς ἀλλότριον τῇ θείᾳ διδασκαλίᾳ. As both these epithets are in the N.T. referred only to persons (ἄσπ. James i. 27, 1 Pet. i. 19, 2 Pet. iii. 14; ἀνεπίλ. 1 Tim. iii. 2, v. 7), it seems very plausible to refer them to Tim. (Copt., Beza, al.); the construction however seems so distinctly to favour the more obvious

15 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καιροῖς ἰδίοις
δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν

connexion with ἐντολήν (comp. ch. v. 22, 2 Cor. xi. 9, James i. 27; [Clem. Rom.] II. 8, τηρ. τὴν σφραγῖδα ἄσπιλον), and the ancient Vv., Vulg., Clarom., Syr. (appy.), al., seem mainly so unanimous, that the latter reference is to be preferred; so De W., Huther. The objection that ἀνεπίλ. can only be used with persons (Est., Heydenr.) is disposed of by De W., who compares Plato, *Phileb.* p. 43 c, Philo, *de Opif.* § 24, Vol. I. p. 17; add Polyb. *Hist.* XIV. 2. 14, ἀνεπίληπτος προαίρεσις. The more grave objection, that τηρεῖν ἐντολὴν means '*to observe*, not *to conserve*, a commandment' (comp. Wiesing.), may be diluted by observing that τηρεῖν in such close connexion with the epithets may lose the normal meaning it has when joined with ἐντολὴν alone: it is not merely to *keeping* the command, but to *keeping* it *spotless*, that the attention of Timothy is directed. This is a case in which the opinion of the ancient interpreters should be allowed to have some weight. For the meaning of ἀνεπίλ. see notes on ch. iii. 2. **τῆς ἐπιφανείας**] '*the appearing*,' the visible manifestation of our Lord at His second advent; see 2 Tim. iv. 1, 8, Tit. ii. 13, and comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 230. This expression, which, as the context shows, can only be referred to Christ's coming to judgment, not merely to the death of Timothy (μέχρι τῆς ἐξόδου, Chrys., Theoph.), has been urged by De W. and others as a certain proof that St Paul conceived the Advent to be near; so even Reuss, *Théol.* III. 4, Vol. I. p. 308. It may perhaps be admitted that the sacred writers have used language in reference to their Lord's return (comp. Hammond, *on 2 Thess.* ii. 8) which seems to show that the longings of hope had almost become the convictions of belief, yet it must also be observed that (as in the present case) this language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for (2 Thess. ii. 2), but that the counsels of God, yea, and the machinations of Satan (2 Thess. ib.), must require time for their development.

15. **καιροῖς ἰδίοις**] '*in His own seasons*:' see notes on ch. ii. 6, and *on Tit.* i. 3. 'Numerus pluralis observandus, brevitatem temporum non valde coarctans,' Beng. **δείξει**] '*shall display*;' not a Hebraism for ποιήσει or τελέσει, Coray: the ἐπιφάνεια of our Lord is, as it were, a mighty σημεῖον (comp. John ii. 18) which God shall *display* to men. **ὁ μακάριος**] Compare notes on ch. i. 11. Chrys. and Theoph. regard the epithet as *consolatory*, hinting at the absence of every element of τὸ λυπηρὸν ἢ ἀηδὲς in the heavenly King: Theod. refers it to the ἄτρεπτον of His will. The context seems here rather to point to His exhaustless powers and perfections. **μόνος δυνάστης**] '*only potentate*;' it is scarcely necessary to say that μόνος involves no allusion to the polytheism of incipient Gnosticism (Conyb., Baur, al.), but is simply intended to enhance the subst., by showing the uniqueness of the δυναστεία. God is the absolute δυνάστης, ܡܫܟܚܢܐ ܒܠܚܘܕܘܗܝ [validus solus ille] Syr.; to no one save to Him can that predication be applied; comp. Eph. iii. 20, Jude 25. Δυνάστης occurs Luke i. 52, Acts viii. 27, and in reference to God, 2 Macc. iii. 24,

βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος 16
ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς
ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον,
ἀμήν.

Charge the rich not to trust in riches, but in God, and to store up a good foundation.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι 17
παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπι-

xii. 15, xv. 4, 23. On the dominion of God, see Pearson, *Creed*, Art. I. Vol. I. p. 51 (ed. Burt.), Charnock, *Attributes*, XIII. p. 638 (Bohn).

βασιλεὺς κ.τ.λ.] '*King of kings and Lord of lords:*' so *βασιλεὺς βασιλέων*, Rev. xvii. 14, xix. 16 (both in reference to the Son; see Waterl. *Def.* 5, Vol. I. p. 326), and similarly, *κύριος τῶν κυρίων*, Deut. x. 17, Psalm cxxxvi. 3,—both formulæ added still more to heighten and illustrate the preceding title. Loesner cites from Philo, *de Dec. Orac.* p. 749 [Vol. II. p. 187, ed. Mang.], a similar enumeration of various attributes; *ὁ ἀγέννητος καὶ ἄφθαρτος καὶ ἀΐδιος, καὶ οὐδενὸς ἐπιδεής, καὶ ποιητὴς τῶν ὅλων, καὶ εὐεργέτης, καὶ βασιλεὺς τῶν βασιλέων καὶ Θεὸς Θεῶν*: comp. Suicer, *Thesaur.* Vol. I. p. 670.

16. **ὁ μόνος κ.τ.λ.]** '*who alone hath immortality;*' He in whom immortality essentially exists, and who enjoys it neither derivatively nor by participation: *οὐκ ἐκ θελήματος ἄλλου ταύτην ἔχει καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ' ἐκ τῆς οἰκείας οὐσίας*, [Just. Mart.] *Quæst.* 61, *οὐσίᾳ ἀθάνατος οὐ μετουσίᾳ*, Theod. *Dial.* III. p. 145; see Suicer, *Thesaur.* Vol. I. p. 109, Petavius, *Theol. Dogm.* III. 4. 10, Vol. I. p. 200.

φῶς οἰκῶν ἀπρόσ.] '*dwelling in light unapproachable.*' In this sublime image God is represented as dwelling, as it were, in an atmosphere of light, surrounded by glories which no created nature may ever *approach*, no mortal eye may ever *contemplate;* see below. Somewhat similar images occur in the O.T.; comp. Psalm civ. 2, *ἀναβαλλόμενος φῶς ὡς ἱμάτιον*, Dan. ii. 22 (*Theod.*), *καὶ τὸ φῶς μετ' αὐτοῦ ἐστί*.

ὃν εἶδεν οὐδεὶς κ.τ.λ.] '*whom no man ever saw or can see:*' so Exodus xxxiii. 20, Deut. iv. 12, John i. 18, 1 John iv. 12, al. For reconciliation of these and similar declarations with texts such as Matth. v. 8, Heb. xii. 14, see the excellent lecture of Bp. Pearson, *de Invisibilitate Dei*, Vol. I. p. 118 sq. (ed. Churton). The positions laid down by Pearson are 'Deus est invisibilis (1) oculo corporali per potentiam naturalem, (2) oculo corporali in statu supernaturali, (3) oculo intellectuali in statu naturali,' and (4) 'invisibilitas essentiæ divinæ non tollit claram visionem intellectualem in statu supernaturali:' Petav. *Theol. Dogm.* VII. I. I sq. Vol. I. p. 445 sq.

17. **Τοῖς πλουσίοις κ.τ.λ.]** '*To the rich in the present world;*' 'multi divites Ephesi,' Beng. Ἐν τῷ νῦν αἰῶνι must be closely joined with *τοῖς πλ.*, so as to make up with it one single idea; see notes *on Eph.* i. 15, where the rules for the omission of the article with the appended noun are briefly stated; see also Fritz. *Rom.* iii. 25, Vol. I. p. 195, and Winer, *Gr.* § 20. 2, p. 123. The clause is perhaps added to suggest the contrast between the riches of this world and the true riches in the world to come; *καλῶς εἶπεν Ἐν τῷ νῦν αἰῶνι, εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι*, Chrys. The expression appears to have a Hebraistic

κέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρέ-
18 *χοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοερ-*
γεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοι-

cast (עשירי עולם); see exx. in Schoettg. *Hor. Hebr.* Vol. I. p. 883. For a powerful sermon on this and the two following verses, see Bp. Hall, *Serm.* VII. Vol. V. p. 102 sq. (Oxf. 1837).

ἠλπικέναι] '*to set hopes,*' 'to have hoped and continue to hope;' see Winer, *Gr.* § 40. 4. a, p. 244, Green, *Gr.* p. 21. On the construction of ἐλπίζω with ἐπὶ and ἐν, see notes on ch. IV. 10. **πλούτου ἀδηλότητι**] '*the uncertainty of riches;*' an expression studiedly more forcible than ἐπὶ τῷ πλούτῳ τῷ ἀδήλῳ; comp. Rom. vi. 4. The distinction between such expressions and ἡ ἀλήθεια τοῦ εὐαγγελ. Gal. ii. 5, 14, though denied by Fritz. *Rom.* Vol. I. p. 368, is satisfactorily maintained by Winer, *Gr.* § 34. 3, p. 211. In such cases the expression has a rhetorical colouring. In the following words, instead of ἐν τῷ Θεῷ, *Lachm.* reads ἐπὶ τῷ Θ. with AD[1] FGℵ (D[1]FGℵ om. τῷ); 15 mss.; Orig. (mss.), Chrys., Theoph. The external authority is confessedly of very great weight; the probability however of a confirmation of the second clause to the first, and St Paul's known love of prepositional variation, are such important arguments in favour of the text [supported by D[3]KL; great majority of mss.; Orig., Theod., Dam., al., and adopted by the majority of recent editors], that we may perhaps be justified in still retaining the present reading. The attribute τῷ ζῶντι, added to Θεῷ in *Rec.*, though fairly supported [DE (both om. τῷ) KL; al.; Syr. (both), Clarom., al.], does not seem genuine, but is perhaps only a reminiscence of ch. iv. 10. **εἰς ἀπόλαυσιν**] '*for enjoyment,*' 'to enjoy, not to place our heart and hopes in,' comp. ch. iv. 3, εἰς μετάλημψιν. 'Observa autem esse tacitam antithesin quum prædicat Deum omnibus affatim dare. Sensus enim est, etiamsi plenâ rerum omnium copiâ affluamus, nos tamen nihil habere nisi ex solâ Dei benedictione,' Calv.

18. **ἀγαθοεργεῖν**] '*that they do good,*' '*show kindness;*' inf. dependent on παράγγελλε, enjoining on the positive side the use which the rich are to make of their riches. The open form ἀγαθοεργ. only occurs here; the contracted ἀγαθουρ. in Acts xiv. 17. The distinction of Bengel between the adjectives involved in this and the following clause is scarcely exact, 'ἀγαθὸς infert simul notionem *beatitudinis* (coll. Marc. x. 18, not.), καλὸς connotat *pulchritudinem.*' The latter word is correctly defined, see Donalds. *Cratyl.* § 324; the former, as its *probable* derivation (-γα, cogn. with χα, Donalds. *ib.* § 323, comp. Benfey, *Wurzellex.* Vol. II p. 64) seems to suggest, marks rather the idea of 'kindness, assistance;' comp. notes *on Gal.* v. 22. **εὐμεταδότους...κοινωνικούς**] '*free in distributing, ready to communicate;*' scarcely 'ready to distribute,' Auth. (comp. Syr.), as this seems rather to imply the qualitative termination -ικος: on the passive termination -τος (here used with some degree of laxity), see Donalds. *Cratyl.* § 255. Κοινωνικὸς is not ὁμιλητικός, προσηνής, Chrys. and the Greek expositors ('facilis convictus,' Beza), but, as the context clearly shows, 'ready to impart to others,' see Gal. vi. 6. Both adjectives are ἅπ. λεγόμ. in the N. T. For a practical sermon on this and the preceding

νωνικούς, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς 19
τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

Keep thy deposit, and avoid all false knowledge.

Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον, 20

verses see Beveridge, *Serm.* CXXVII. Vol. V. p. 426 (A.-C. Libr.).

19. **ἀποθησαυρίζοντας**] '*laying up in store*,' Auth. There is no necessity for departing from the regular meaning of the word; the rich are exhorted to take *from* (ἀπὸ) their own plenty, and by devoting it to the service of God and the relief of the poor actually to *treasure* it up as a good foundation for the future: in the words of Beveridge, 'their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity,' *Serm.* CXXVII. Vol. IV. p. 439 (A.-C. Libr.). The preposition ἀπὸ does not exactly mean 'seorsum,' 'in longinquum' (Beng.), but seems to point to the source from which, and the process by which ('*seponendo* thesaurum colligere,' Winer, *de Verb. Comp.* IV. p. 11), they are to make their θησαυρούς; compare Diodor. Sic. *Bibl.* V. 75, πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζεσθαι.

θεμέλιον καλόν] '*a good foundation*;' τοῦ πλούτου τὴν κτῆσιν ἐκάλεσεν ἄδηλον, τῶν δὲ μελλόντων ἀγαθῶν τὴν ἀπόλαυσιν θεμέλιον κέκληκεν, ἀκίνητα γὰρ ἐκεῖνα καὶ ἄτρεπτα, Theod. Θεμέλιος, it need scarcely be said, is not here used for θέμα (comp. Tobit iv. 9), nor as equivalent in meaning to συνθήκη (Hamm.), but retains its usual and proper meaning: a good *foundation* (contrast ἀδηλότης πλούτου) is, as it were, a possession which the rich are to store up for themselves; comp. ch. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται. There is not here, as Wiesinger remarks, any confusion, but only a brevity of expression which might have been more fully but less forcibly expressed by ἀποθησαυρ. πλοῦτον καλῶν ἔργων ὡς θεμέλιον (Möller): the rich out of their riches are to lay up a treasure; this treasure is to be a θεμέλιος καλός, on which they may rest in order to lay hold on τῆς ὄντως ζωῆς. The form θεμέλιος is properly an adj. (comp. Arist. *Aves*, 1137, θεμελίους λίθους), but is commonly used in later writers as a subst., *e.g.* Polyb. *Hist.* I. 40. 9, comp. Thom. M. s.v.

τῆς ὄντως ζωῆς] '*the true life*,' '*that which is truly life*;' 'celle qui mérite seule ce nom, parceque la perspective de la mort ne jette plus d'ombre sur ses jours,' Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 252: that life in Christ (2 Tim. i. 1) which begins indeed *here* but is perfected hereafter; τὸ κυρίως ζῆν παρὰ μόνῳ τυγχάνει τῷ Θεῷ, Origen, *in Joann.* II. 11, Vol. IV. p. 71 (ed. Bened.), see notes on ch. iv. 8. On the meaning of ζωή, see Trench, *Synon.* § 27, and the deeper and more comprehensive treatise of Olshausen, *Opuscula*, p. 187 sq. The reading αἰωνίου [*Rec.* with D³E²KL] for ὄντως is rejected even by *Scholz*, and has every appearance of being a gloss.

20. **Ὦ Τιμόθεε**] The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. xiii. 11, al., contains the sum and substance of the Epistle, and brings again into view the salient points of the Apostle's previous warnings and exhortations.

τὴν παραθήκην] '*the deposit*;' only (α) here, and (β) 2 Tim. i. 12, δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι, and (γ) 2 Tim. i. 14, τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύμ. ἁγίου. In these

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς

three passages the exact reference of *παραθήκη* is somewhat doubtful. It seems highly probable that the meaning in all three passages will be *fundamentally* the same, but it is not necessary to hamper ourselves with the assumption that in all three passages it is *exactly* the same,—the unnecessary supposition which interferes with De Wette's otherwise able analysis. What is this *approximately* common meaning? Clearly not either 'his soul,' 1 Pet. iv. 19, Beng. *on* (β), or his 'soul's salvation,' for this interpretation, though plausible in (β), would by no means be suitable either in (α) or (γ); nor again *τὴν χάριν τοῦ Πνεύματος*, Theod. *h.l.*, for this would in effect introduce a tautology in (γ). Not improbably, as De W., Huther, al., 'the ministerial office,' *i.e.* 'the apostolic office' in (α), 'the office of an evangelist' in (β) and (γ): there is however this objection, that though not unsuitable in (β) it does not either here or in (γ) present any direct opposition to what follows, *τὰς βεβήλους κενοφωνίας καὶ ἀντιθ. κ.τ.λ.* On the whole then, the gloss of Chrys. on (β), *ἡ πίστις, τὸ κήρυγμα* (comp. Theoph. 1, Œcum. 1), or rather, more generally, 'the doctrine delivered (to Timothy) to preach,' 'Catholicæ fidei talentum,' Vincent. Lirin. (*Common.* cap. 22, ed. Oxf. 1841), seems best to preserve the opposition here, and to harmonize with the context in (γ), while with a slight expansion it may also be applied to (β); see notes *in loc.* Compare 1 Tim. i. 18 and 2 Tim. ii. 2, both of which, especially the former, seem satisfactorily to confirm this interpretation. On *παραθήκη* and *παρακαταθήκη* (*Rec.*,—but with most insufficient authority, the latter of which is appy. the more idiomatic form, see Lobeck, *Phryn.* p. 312, and compare the numerous exx. in Wetst. *in loc.*

ἐκτρεπόμενος] '*avoiding*,' Auth., 'devitans,' Vulg., Clarom.; the middle voice, esp. with an accus. objecti, being sometimes suitably rendered by a word of different meaning to that by which the act. voice is expressed: comp. Winer, *Gr.* § 38. 2, p. 226.

κενοφωνίας] '*babblings*,' '*empty-talkings*,' 'vanos sine mente sonos,' Raphel,—only here and 2 Tim. ii. 16, and scarcely different in meaning from *ματαιολογία*, 1 Tim. i. 6; contrast James iv. 5, and comp. Deyling, *Obs.* Vol. IV. 2, p. 642. On *βεβήλους* (which, as the omission of the article shows, belongs also to *ἀντιθέσεις*) and the prefixed art., comp. notes on ch. iv. 7.

ἀντιθέσεις κ.τ.λ.] '*oppositions of the falsely-named Knowledge*,' 'of the Knowledge which falsely arrogates to itself that name,' 'non enim vera scientia esse potest quæ veritati contraria est,' Est. The exact meaning of *ἀντιλ.*, ܗ̈ܦܟܬܐ [contorsiones, oppositiones] Syr., it is somewhat difficult to ascertain. Baur (*Pastoralbr.* p. 26 sq.), for obvious reasons, presses the special allusion to the Marcionite oppositions between the law and the Gospel (see Tertull. *Marc.* I. 19), but has been ably answered by Wieseler, *Chronol.* p. 304. Chrys. and Theoph. (comp. Œcum.) refer it to personal controversies and to objections against the Gospel; *αἷς οὐδὲ ἀποκρίνεσθαι χρή*; this however is not quite sufficiently general. The language might be thought at first sight to point to something specific (comp. Huther); when however we observe that *κενοφωνίας* and *ἀντιθέσεις* are under the vinculum of a single article, it seems difficult to maintain a more definite meaning in

ψευδωνύμου γνώσεως, ἥν τινες ἐπαγγελλόμενοι περὶ 21
τὴν πίστιν ἠστόχησαν.

Benediction. Ἡ χάρις μετὰ σοῦ.

the latter word than in the former. These ἀντιθέσεις then are generally the positions and teachings of false knowledge which arrayed themselves *against* the doctrine committed to Timothy,—τὰς ἐναντίας θέσεις, Coray; so even De Wette. This use of the peculiar term γνῶσις seems to show that it was becoming the appellation of that false and addititious teaching, which, taking its rise from a Jewish or Cabbalistic philosophy (Col. ii. 8), already bore within it the seeds of subsequent heresies, and was preparing the way for the definite gnosticism of a later century: comp. Chrys. and esp. Theod. *in loc.*, and see notes on ch. i. 4.

21. **ἐπαγγελλόμενοι**] '*making a profession of;*' 'præ se ferentes,' Beza; see notes on ch. ii. 10.

ἠστόχησαν] '*missed their aim;*' Wiesinger here urges most fairly that it is perfectly incredible that any forger in the second century should have applied so mild an expression to followers of the Marcionite Gnosis. On ἀστοχέω see notes on ch. i. 6, and for the use of περί see notes on ch. i. 19.

μετὰ σοῦ] So *Tisch.* with DEKL; nearly all mss.; majority of Vv., and many Ff., and *perhaps* rightly. The plural ὑμῶν is very strongly supported [AFGℵ; 17; Boern., Copt., al.], but still may be so far regarded with probability as a correction derived from 2 Tim. v. 22, or Tit. iii. 15, that we may hesitate to reverse the reading until the exact value of the additional evidence of ℵ is more fully known. At any rate, if ὑμῶν be retained, no stress can safely be laid on the plural as implying that the Epistle was addressed to the Church as well as to Timothy. All that could be said would be that St Paul sent his benediction to the Church in and with that to its Bishop. Huther somewhat singularly maintains σοῦ in his critical notes, and, as it would seem, ὑμῶν in his commentary.

Note on 1 Tim. iii. 16.

The results of my examination of the Cod. Alex. may be thus briefly stated. On inspecting the disputed word there appeared (*a*) a coarse line over, and a rude dot within the O, in *black* ink; (*b*) a faint line across O in ink of the *same colour* as the adjacent letters. It was clear that (*a*) had no claim on attention, except as being possibly a rude retouching of (*b*): the latter demanded careful examination. After inspection with a strong lens it seemed more than probable that Wetstein's opinion (*Prolegom.* Vol. I. p. 22) was correct. Careful measurements showed that the first ε of εὐσέβειαν, ch. vi. 3, on the other side of the page, was exactly opposite, the circular portion of the two letters almost entirely coinciding, and the thickened extremity of the sagitta of ε being behind what had seemed a ragged portion of the left-hand inner edge of O. It

remained only to *prove* the identity of this sagitta with the seeming line across O. This with the kind assistance of Mr Hamilton of the British Museum was thus effected. While one of us held up the page to the light and viewed the O through the lens, the other brought the point of an instrument (without of course touching the MS.) so near to the extremity of the sagitta of the ϵ as to make a point of shade visible to the observer on the other side. When the point of the instrument was drawn over the sagitta of the ϵ, the point of shade was seen *to trace out exactly the suspected diameter of the* O. It would thus seem certain that (*b*) is no part of O, and that the reading of A is ὅς.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

INTRODUCTION.

THIS Second Epistle to his faithful friend and follower was written by the Apostle during his *second* imprisonment at Rome (see notes on ch. iv. 12, and comp. ch. i. 18), and, as the inspired writer's own expressions fully justify our asserting (ch. iv. 6), but a very short time before his martyrdom, and in the interval between the 'actio prima' (see notes on ch. iv. 16) and its mournful issue; comp. Euseb. *Hist. Eccl.* II. 22.

It would thus have been written about the year A. D. 67 or perhaps A. D. 68, *i. e.* the last but one or last year of the reign of Nero, which tradition (Euseb. *Chron.* ann. 70 A. D.; Jerome, *Catal. Script.* cap. 5, p. 35, ed. Fabric.), apparently with some degree of plausibility, fixes upon as the period of the Apostle's martyrdom; see Conybeare and Howson, *St Paul*, Vol. II. p. 596, note (ed. 2), and compare Pearson, *Annal. Paul.* Vol. I. p. 396 (ed. Churton).

Where Timothy was at this time cannot very readily be decided, as some references in the Epistle (ch. i. 15 sq. compared with iv. 19, ch. ii. 17, al.) seem to harmonize with the not unnatural supposition that he was at Ephesus, while others (ch. iv. 12, 20) have been thought to imply the contrary; comp. notes on ch. iv. 12. On the whole the arguments derived from the generally similar terms in which the present tenets (comp. ch. ii. 16 with 1 Tim. vi. 20, and ch. ii. 23 with 1 Tim. vi. 4), future developments (comp. ch. iii. 1, 5 with 1 Tim. iv. 1 sq.), and even names (comp. ch. ii. 17 with 1 Tim. i. 20), of the false teachers are characterized in the two Epistles, seem to outweigh those deduced from the topographical notices, and to render it slightly more probable that, at the time when the Second Epistle was written, Timothy was conceived by the Apostle to be at the scene of his appointed labours (1 Tim.

i. 3), and as either actually in Ephesus or visiting some of the dependent churches in its immediate neighbourhood: see Conybeare and Howson, *St Paul*, Vol. II. p. 582, note (ed. 2).

The Apostle's principal purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1. sq.). The secondary purpose was the earnest desire of the Apostle, forlorn as he now was (ch. iv. 16), and deserted by all save the faithful Luke (ch. iv. 11), to see once more his true son in the faith (ch. iv. 9, 21), and to sustain him not by his written words only, but by the practical teaching of his personal example. In no Epistle does the true, loving, undaunted, and trustful heart of the great Apostle speak in more consolatory yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.

The question of the genuineness and authenticity stands in connexion with that of the First Epistle. This only may be added, that if the general tone of this Epistle tends to make us feel *convinced* that it could have been written by no hand save that of St Paul, its perfect identity of language with that of the First Epistle and the Epistle to Titus involves a further evidence of the genuineness and authenticity of those Epistles which it thus resembles, and with which it stands thus closely connected.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ I.
διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ. 2
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ
τοῦ Κυρίου ἡμῶν.

I bear thee ever in my memory, and call to mind the faith that is in thee and thy family. Stir up thy gift.

Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ 3
προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιά-

1. **διὰ θελήματος Θεοῦ**] '*through the will of God:*' 'apostolatum suum voluntati et electioni Dei adscribit, non suis meritis,' Est.; so 1 and 2 Cor. i. 1, Eph. i. 1 (where see notes), Col. i. 1. In the former Epistle the Apostle terms himself ἀπόστ. Χ. Ἰ κατ' ἐπιταγὴν Θεοῦ, perhaps thus slightly enhancing the authority of his commission, see notes; here, possibly on account of the following κατά, he reverts to his usual formula. **κατ' ἐπαγγελίαν** must be joined, as the omission of the article clearly decides, not with διὰ θελήματος, but with ἀπόστολος (comp. Tit. i. 1); the prep. κατὰ denoting the *object* and *intention* of the appointment, 'to further, to make known, the promise of eternal life,' ἀπόστολόν με προεβάλετο ὁ δεσπότης Θεός...ὥστε με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, Theod., Œcum.; see Tit. i. 1, κατὰ πίστιν, and comp. Winer, *Gr.* § 49. d, p. 358, and notes *on* 1 *Tim.* vi. 3. On the expression ἐπαγγελ. ζωῆς, and the nature of the genitival relation, see notes *on* 1 *Tim.* iv. 8.

2. **ἀγαπητῷ τέκνῳ**] '*my beloved child:*' so in 1 Cor. iv. 17, but γνησίῳ τέκνῳ in 1 Tim. i. 2 and Tit. i. 4; 'illud quidem (γνησ.) ad Timothei commendationem et laudem pertinet; hoc vero Pauli in illum benevolentiam et charitatem declarat, quo ipsum tamen, ut monet Chrys., in ejus laudem recidit,' Justiniani. It is strange indeed in Mack (comp. Alf.) to find here an insinuation that Timothy did not now deserve the former title. Scarcely less precarious is it (with Alf.) to assert that there is more of love and less of confidence in this Epistle; see ver. 5. On the construction see notes *on* 1 *Tim.* i. 2. **χάρις, ἔλεος κ.τ.λ.**] See notes *on Eph.* i. 2; compare also *on Gal.* i. 3, and *on* 1 *Tim.* i. 2. On the scriptural meaning of χάρις see the brief but satisfactory observations of Waterland, *Euch.* ch. x. Vol. IV. p. 666 sq.

3. **Χάριν ἔχω**] '*I give thanks;*'

λειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου
4 νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν

more commonly εὐχαριστῶ, but see 1 Tim. i. 12. The construction of this verse is not perfectly clear. The usual connexion χάριν ἔχω ὡς κ.τ.λ., in which ὡς is taken for ὅτι (Vulg., Chrys.), or *quoniam* (Leo), independently of its exegetical difficulties,—for surely neither the prayers themselves, nor the repeated mention of Timothy in them (Leo), could form a sufficient reason for the Apostle's returning thanks to God,—is open to the grammatical objections that ὡς could scarcely thus be used for ὅτι (see Klotz, *Devar.* Vol. II. p. 765, comp. Ellendt, *Lex. Soph.* Vol. II. p. 1002), and that the *causal* sense is not found in St Paul's Epp. (see Meyer *on Gal.* vi. 10). Less tenable is the *modal* ('how unceasing,' Alf.), and still less the *temporal* meaning, 'quoties tui recordor,' Calv., Conyb. (comp. Klotz, Vol. II. p. 759), and least of all so the adverbial meaning assigned by Mack, 'recht unablässig.' In spite then of the number of intervening words (De W.), it seems most correct, as well as most simple, to retain the usual meaning of ὡς ('*as*,' Germ '*da*,' scil. 'as it happens that I have'), to refer χάριν ἔχω to ὑπόμν. λαβών, ver. 5, and to regard ὡς ἀδίαλ. κ.τ.λ. as marking the state of feelings, the mental circumstances, as it were, under which the Apostle expresses his thanks; 'I thank God ...as thou art ever uppermost in my thoughts and prayers...when thus put in remembrance,' *&c.* This seems also best to harmonize with the position of the tertiary predicate ἀδιάλειπτον; see below. Under any circumstances, it seems impossible to suppose with Coray an ellipsis of καὶ μαρτύρομαι before ὡς; Rom. i. 9 is very different. On the use of ὡς, compare notes *on Gal.* vi. 10. **ἀπὸ προγόνων**] '*from my forefathers*,' 'with the feelings and principles inherited and derived from them,'—not 'as my fathers have done before me,' Waterland, *Serm.* III. Vol. v. p. 454; see Winer, *Gr.* § 47. b, p. 333. These were not remote (Hamm.), but more immediate (comp. 1 Tim. v. 4) progenitors, from whom the Apostle had received that fundamental religious knowledge which was common both to Judaism and Christianity; comp. Acts xxii. 3, xxiv. 14. **ἐν καθαρᾷ συνειδ.**] '*in a pure conscience;*' as the sort of spiritual sphere in which the λατρεία was offered; see Winer, *Gr.* § 48. a, p. 346. On καθ. συνειδ. see notes *on 1 Tim.* i. 5. **ὡς ἀδιάλειπτον κ.τ.λ.**] '*as unceasing, unintermitted, is the remembrance which*,' *&c.*, not 'unintermitted as is,' *&c.*, Peile; the tertiary predicate must not be obscured in translation: see Donalds. *Cratyl.* § 301, ib. *Gr.* § 489 sq. **νυκτὸς καὶ ἡμέρας** must not be joined with ἐπιποθῶν σε ἰδεῖν (Matth.), and still less, on account of the absence of the article, with δεήσεσίν μου (Syr.), but with ἀδιάλ. ἔχω, which these words alike explain and enhance. On the expression see notes *on 1 Tim.* v. 5.

4. **ἐπιποθῶν**] '*longing;*' part. dependent on ἔχω μνείαν, expressing the feeling that existed previously to, or contemporaneously with that action (comp. Jelf, *Gr.* § 685), and connected with the final clause ἵνα πληρωθῶ. The following participial clause, μεμνημένος κ.τ.λ. ('memor lacrymarum tuarum,' Vulg., Clarom.), does not refer to χάριν ἔχω, as the meaning of ἵνα would thus be wholly obscured, but further illustrates and explains ἐπιποθῶν, to which it is appended

δακρύων, ἵνα χαρᾶς πληρωθῶ, ὑπόμνησιν λαβὼν τῆς 5
ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον ἐν τῇ
μάμμῃ σου Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ
ὅτι καὶ ἐν σοί. Διʼ ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζω- 6

with a faint causal force; 'longing to see thee, in remembrance of (as I remember) thy tears, in order that I may,' *&c.* The ἐπὶ in ἐπιποθῶν might at first sight seem to be *intensive* ('vehementer optans,' Just., 'greatly desiring,' Auth.) both here and Rom. i. 11, al. As however the simple form ποθέω is not used in the N.T., and as this intensive force cannot by any means be *certainly* substantiated in other authors, ἐπὶ will be more correctly taken as marking the *direction* (Rost u. Palm, *Lex.* s. v. ἐπί, c. b.) of the πόθος, comp. Psalm xlii. 2, ἐπιποθεῖ...ἐπὶ τὰς πηγάς: see esp. the good note of Fritz. *Rom.* Vol. I. p. 31. **σοῦ τῶν δακρύων**] '*the tears which thou sheddest,*'—probably at parting; εἰκὸς ἦν αὐτὸν ἀποσχιζόμενον κλαίειν καὶ ὀδύρεσθαι μᾶλλον ἢ παιδίον τοῦ μαστοῦ καὶ τῆς τιτθῆς ἀποσπώμενον, Chrys. Coray compares the case of the πρεσβύτεροι at Ephesus, Acts xx. 37; see also Wieseler, *Chronol.* p. 463.

5. **ὑπόμνησιν λαβών**] '*being put in remembrance;*' literally, 'having received reminding,' not, with a neglect of tense, 'dum in mem. revoco,' Leo (who reads λαβών). The assertion of Bengel, founded on the distinction of Ammonius (ἀνάμνησις ὅταν τις ἔλθῃ εἰς μνήμην τῶν παρελθόντων, ὑπόμν. δὲ ὅταν ὑφʼ ἑτέρου εἰς τοῦτο προαχθῇ, p. 16, ed. Valck.), that St Paul might have been reminded of Timothy's faith by some 'externa occasio aut nuncius,' is not to be dismissed with Huther's summary 'unbegrundet;' it is plausible, harmonizes with the tense, and lexically considered is very satisfactory; comp. 2 Pet. i. 13, iii. 1, the only other passages in the N.T. where the word occurs. The intrans. meaning is fully defensible (μνήμην, καὶ ἰδιωτικῶς εἰπεῖν ὑπόμνησιν, Eustath. *Il.* XXIII. p. 1440, see also Polyb. *Hist.* I. 1. 2, III. 31. 6), and λήθην λαβών, 2 Pet. i. 9, is certainly analogous, still on the whole the transitive meaning seems preferable; comp. Eph. i. 15, where the construction is similar. The reading is scarcely doubtful: λαμβάνων is found in DEKLℵ[4]; most mss.; but seems clearly inferior in authority to the text, which is supported by ACF Gℵ[1]; 17. 31. 73. 8[pe.]—mss. of some authority [*Lachm.*, *Tisch.*]. **τῆς ἐν σοὶ κ.τ.λ.**] '*the unfeigned faith that is* (not 'was,' Alf.) *in thee,*'—more exactly, 'quæ est in te non ficta,' Vulg., sim. Goth.; object which called forth the Apostle's thankfulness. On ἀνυπόκριτος, see notes *on* 1 *Tim.* i. 5. **πρῶτον**] '*first;*' not for τὸ πρῶτον, nor again for πρότερον ('prius quam in te,' Leo), but simply 'first:' the indwelling of faith in Timothy's family first began in the case of Lois. The relative ἥτις here seems used, not, as often, with an explanatory, but with a specifying, and what may be termed a *differentiating* force,—'this particular ἀνυπόκρ. πίστις, no other, dwelt first,' *&c.*; see notes *on Gal.* iv. 24, and comp. Jelf, *Gr.* § 816. **μάμμῃ**] '*grandmother.*' The Atticists condemn this form, the correct expression being τήθη (not τίτθη), Lobeck, *Phryn.* p. 134, Thom. Mag. s.v. τίθη. The mother Eunice (possibly the daughter of Lois) is alluded to in Acts xvi. 1. **καὶ ἐν σοί**] Scil.

πυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς

ἐνοικεῖ; comp. Arm., 'et in te est.' De W. seems inclined to favour the supplement of Grot., al., ἐνοικήσει, on the hypothesis that Tim. had become weak in faith (ver. 13, ch. iii. 14),—an hypothesis, which though advocated by Alf. throughout this Epistle, is certainly precarious, and, it seems reasonable to add, improbable. The transition to exhortation does not at all favour such a supposition; 'imo quo certius Paulus de Timothei fide persuasus erat, eo majorem habebat causam adhortandi ut aleret τὸ χάρισμα τοῦ Θεοῦ, quo gauderet,' Leo.

6. **Δι' ἣν αἰτίαν**] '*For which cause,*' sc. διότι οἶδά σε ἀνυπόκριτον ἔχοντα πίστιν, Theoph.; ταῦτα περί σου πεπεισμένος παρακαλῶ κ.τ.λ., Theod., comp. notes on ver. 12: as the Apostle knew that this faith was in Timothy, he reminds him ('in memoriam redigit,' Just., comp. 1 Cor. iv. 17) to exhibit it in action. It is by no means improbable that this ἀνάμνησις was suggested by a knowledge of the grief, and possibly despondency, into which Timothy might have sunk at the absence, trials, and imprisonment of his spiritual father in the faith; ὅρα πῶς δείκνυσιν αὐτὸν ἐν ἀθυμίᾳ ὄντα πολλῇ, πῶς ἐν κατηφείᾳ, Chrys. This we may reasonably assume, but the theory that this 'dear child' of the Apostle was showing 'signs of backwardness and timidity' (Alford, *Proleg. on* 1 *Tim.* § 2. 9) in his ministerial work needs far more proof than has yet been adduced. **ἀναζωπυρεῖν**] '*to kindle up,*' ἀεὶ ζῶσαν καὶ ἀκμάζουσαν ἐργάζεσθαι, Theoph., πυρσεύειν, Theod., ܕܬܠܗܒ [ut excites] Syr.; see Suicer, *Thesaur.* s.v. Vol. I. p. 265. There is no lexical necessity for pressing the meaning of this word, 'sopitos ignes suscitare,' Grot., al. Indeed it may be further said that ἀναζωπυρεῖν (a ἅπαξ λεγόμ. in the N.T.) is not here necessarily '*re*suscitare,' Vulg., 'wieder anfachen,' Huther, but rather '*ex*suscitare,' Beza, 'anzufachen,' De Wette,—the force of ἀνὰ being *up*, *upwards*, *e.g.* ἀνάπτειν, ἀναπνεῖν, ἀνεγείρειν κ.τ.λ.; see Winer, *de Verb. Comp.* III. p. 1, note, Rost u. Palm, *Lex.* s.v. ἀνά, E. 1; comp. Plutarch, *Pomp.* 41, αὖθις ἀναζωπυροῦντα καὶ παρασκευαζόμενον. The simple form ζωπυρεῖν is 'to kindle to flame' (τοὺς ἄνθρακας φυσᾶν, Suidas), the compound ἀναζωπυρεῖν is either (*a*) to '*re*-kindle,' and in a metaphorical sense 'revivify,' Joseph. *Antiq.* VIII. 8. 5, ἀναζωπυρῆσαι τὴν δεξιάν (Jeroboam's hand), comp. Plato, *Charm.* p. 156 C, ἀνεθάῤῥησά τε...καὶ ἀνεζωπυρούμην; or (*b*) as here, 'to kindle *up*' (ἀνεγεῖραι, ἐκζωπυρῆσαι, Suidas), 'to fan into a flame,' without however involving any *necessary* reference to a *previous* state of higher ardour or of fuller glow: comp. Marc. Anton. VII. 2, ἀναζωπυρεῖν φαντασίας opp. to σβεννύναι, and appy. Plato, *Republ.* VII. 527 D, ἐκκαθαίρεταί τε καὶ ἀναζωπυρεῖται. As has been before said, it is not wholly improbable that Timothy might now have been in a state of ἀθυμία, but this inference rests more on the general fact of the ἀνάμνησις than on the meaning of an isolated word. Numerous exx. of the use of ζωπ. and ἀναζωπ. will be found in Wetst. *in loc.*, Krebs, *Obs.* p. 360, Loesner, *Obs.* p. 412; see also Pierson, *Mœr.* p. 170. **τὸ χάρισμα**] '*the gift, the charism,*' —not the Holy Spirit generally, τὴν χάριν τοῦ Πνεύματος, Theod., and appy. Waterland, *Serm.* XXI. Vol. V. p. 641 (whose clear remarks however on the concurrence of our spirit with the

ἐπιθέσεως τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν ἡμῖν ὁ 7
Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
σωφρονισμοῦ.

Do not then shrink from afflictions, for the sake of Him who made death powerless. I am His preacher, and know that He will keep my deposit. Guard thine.

Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ 8
Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιόν αὐτοῦ,

Holy Spirit are not the less worthy of attention),—but the special gift of it in reference to Timothy's duties as a bishop and evangelist, εἰς προστασίαν τῆς ἐκκλησίας, εἰς σημεῖα, εἰς λατρείαν ἅπασαν, Chrys.: compare Hooker, *Eccl. Pol.* v. 77. 5. **διὰ τῆς ἐπιθ.**] '*through the laying on*,' &c.; the hands were the *medium* by which the gift of the Holy Spirit was imparted. On the ἐπίθεσις χειρῶν, see notes *on* 1 *Tim.* iv. 14, where it is mentioned that the presbytery joined with the Apostle in the performance of the solemn act.

7. **Πνεῦμα δειλίας**] '*the Spirit of cowardice*,' οὐ διὰ τοῦτο τὸ Πνεῦμα ἐλάβομεν ἵνα ὑποστελλώμεθα, ἀλλ' ἵνα παῤῥησιαζώμεθα, Chrys.; not 'a spirit, a natural and infused character,' Peile: see notes *on Eph.* i. 17, and *on Gal.* vi. 1. By comparing those two notes it will be seen that in such cases as the present, where the πνεῦμα is mentioned in connexion with διδόναι κ.τ.λ., it is better to refer it *directly* to the personal Holy Spirit and the abstract gen. to His specific χάρισμα. Where however, as in 1 Cor. iv. 21, Gal. *l. c.*, the connexion is different, the πνεῦμα may be referred *immediately* to the human spirit (comp. Olshausen, *Opusc.* p. 154), though even then *ultimately* to the Holy Spirit as the inworking power. In such formulæ then, the meaning of πνεῦμα, whether it be the human spirit as wrought on by the Holy Spirit, or the Holy Spirit as working on the human spirit, will be best deduced from the context: with the present passage comp. Rom. viii. 15, Gal. iv. 6. On the omission of the article with πνεῦμα, see notes *on Gal.* v. 5. **σωφρονισμοῦ**] '*self-control*;' ܕܡܪܕܘܬܐ [institutionis] Syr., 'sobrietatis,' Vulg., Clarom.; a ἅπ. λεγόμ. in N. T., but compare Tit. ii. 4. Σωφρονισμός, as its termination suggests (Donalds. *Cratyl.* § 253, Buttm. *Gr.* § 119. 7, see exx. in Lobeck, *Phryn.* p. 511), has usually a transitive force, *e.g.* Plutarch, *Cat. Maj.* 5, ἐπὶ σωφρονισμῷ τῶν ἄλλων, comp. Joseph. *Antiq.* xvii. 9. 2, *Bell.* ii. 1. 3; as however both the substantives with which it is connected are abstract and intransitive, and as the ordinary meaning of nouns in -μος ('action proceeding from the subject') is liable to some modifications (*e.g.* χρησμός, comp. Buttm. *l.c.*), it seems on the whole best, with De W., Wiesing., al., to give it either a purely intransitive (Plutarch, *Quæst. Conviv.* viii. 3, σωφρονισμοῖς τισιν ἢ μετανοίαις), or perhaps rather reflexive reference; ἵνα σωφρονίσωμεν τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀταξίαν, Theod., Chrys. 2; comp. Suicer, *Thesaur.* s.v. Vol. ii. p. 1224, Neander, *Planting*, Vol. i. p. 486 (Bohn).

8. **Μὴ οὖν κ.τ.λ.**] Exhortation, immediately dependent on the foregoing verse; 'as God has thus given us the spirit of power, love, and self-control, therefore be not ashamed of testifying about our Lord.' On the connexion of αἰσχύνομαι and similar verbs with the accus., see Bernhardy, *Synt.*

ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,
9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ

III. 19, p. 113, Jelf, *Gr.* § 550. The compound form ἐπαισχ. [ἐπὶ probably marks the imaginary *point of application*, that on which the feeling is based, Rost u. Palm, *Lex.* s.v. c. 3] is frequently thus used in the N.T., both with *persons* (Mark viii. 38, Luke ix. 26), and with *things* (ver. 16, Rom. i. 16), but not so the simple form. Observe the aor. subj. with μή, 'ne te pudeat unquam,' Leo; Timothy had as yet evinced no such feeling; see Winer, *Gr.* § 56. 1, p. 445.

τοῦ Κυρίου] '*of the Lord,*' *i.e.* 'about the Lord,' gen. *objecti*; see Winer, *Gr.* § 30. 1, p. 168, and esp. Krüger, *Sprachl.* § 47. 7. 1 sq. The subject of this testimony was not merely the sufferings and crucifixion of Christ (Chrys. and the Greek commentators), but generally 'omnis prædicatio vel confessio quæ de Christo fit apud homines,' Est.; comp. Acts i. 8, ἔσεσθέ μου μάρτυρες. Bengel remarks on the rareness of the formula ὁ Κύρ. ἡμῶν in St Paul, without 'Ι. Χ.; add however 1 Tim. i. 14: see also Heb. vii. 14, but not 2 Pet. iii. 15, where the reference appears to be to the Father.

τὸν δέσμιον αὐτοῦ] '*His prisoner,*' *i.e.* whom He has made a prisoner, gen. *auctoris*; see notes *on Eph.* iii. 1, and also Harless, *in loc.* p. 273. 'Ne graveris vocari discipulus Pauli hominis captivi,' Est., Œcum.

ἀλλὰ συνκακοπάθησον κ.τ.λ.] '*but (on the contrary) join with me in suffering ills for the Gospel;*' ἀλλὰ (as usual after negatives, Donalds. *Cratyl.* § 201) marking the full opposition between this clause and the words immediately preceding (comp. Klotz, *Devar.* Vol. II. p. 2, 3), 'do not be ashamed of me, but rather suffer with me.' It is thus perhaps better to retain with *Lachm.* the comma after ἡμῶν. The preposition σὺν must be referred, not to τῷ εὐαγγ. (Syr., Theod.), as this would involve a very unusual and unnecessary prosopopœia (πάντας τοὺς τοῦ εὐαγγ. κήρυκας καὶ μύστας, Theoph. 2), but to μοι supplied from the preceding ἐμέ. The dat. τῷ εὐαγγ. is then either the dat. *of reference to* (see notes *on Gal.* i. 22; comp. the fuller expression Phil. iv. 3, ἐν τῷ εὐαγγ. συνήθλησάν μοι, and below, ch. ii. 9), or more probably and more simply the dat. *commodi*, ὑπὲρ τοῦ εὐαγγ. πάσχειν, Chrys., Theoph. 1.

κατὰ δύναμιν] '*in accordance with*, correspondingly to, that δύναμις which God has displayed *towards us* in our calling and salvation,' ver. 9 sq. (Wiesing.), not with any reference to the spiritual δύναμις infused *in us*, ver. 7 (De W., Huth.). The prep. κατὰ has thus its usual meaning of *norma* (Winer, *Gr.* § 49. d, p. 358); the δύναμις, as ver. 9 shows, was great, our readiness in κακοπάθεια ought to be proportionate to it. It need scarcely be added that this clause must be connected, not with εὐαγγελίῳ (Heinrich, al.), but with συνκακοπάθησον; ἐπεὶ φορτικὸν ἦν τὸ κακοπαθεῖν, παραμυθεῖται αὐτόν, μὴ γάρ φησι δυνάμει τῇ σῇ ἀλλὰ τῇ τοῦ Χρ. [Θεοῦ], Theoph., Œcum.

9. **τοῦ σώσαντος ἡμᾶς**] '*who saved us,*' 'exercised His saving agency towards us;' '*servatio* hæc est applicativa, non tantum acquisitiva, eam ipsam ob causam quia tam arcte cum *vocatione* connectitur,' Beng., comp. also Green, *Gr.* p. 318; we must however in all cases be careful not to assign too low a meaning to this vital word (comp. notes *on Eph.* ii. 8); the context will generally supply the proper explanation; see the collection of passages in

τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν
δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,
φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος 10

Reuss, *Théol.* IV. 22, Vol. II. p. 250. On the act of σωτηρία applied to God, see notes *on* 1 *Tim.* i. 1. Mosheim and, to a certain degree, Wiesinger refer ἡμᾶς to St Paul and Timothy: this is very doubtful; it seems much more satisfactory to give ἡμεῖς here the same latitude as in ver. 7.

καλέσαντος] The act of *calling* is always regularly and solemnly ascribed to God the Father; see notes *on Gal.* i. 6, and compare Reuss, *Théol.* IV. 15, Vol. II. p. 144 sq. This κλῆσις is essentially and intrinsically ἁγία; it is a κλῆσις εἰς κοινωνίαν τοῦ Χρ., 1 Cor. i. 9. On the 'vocatio *externa* and *interna*,' see esp. Jackson *on the Creed*, Book XII. 7 (init.).

οὐ κατὰ τὰ ἔργα ἡμ.] '*not according to our works;*' comp. Tit. iii. 5, οὐκ ἐξ ἔργων...ἔσωσεν. The preposition κατὰ may certainly be here referred to the *motives* (Beza, De W.) which prompted the act; see exx. in Winer, *Gr.* § 49. d, p. 358: it seems however equally satisfactory, and perhaps more theologically exact, especially in the latter clause, to retain (with Vulg., Clarom., al.) the more usual meaning 'in accordance with;' comp. i. 11, iii. 11, al.

ἰδίαν πρόθεσιν] '*His own purpose;*' observe the ἰδίαν; 'that purpose which was suggested by nothing outward, but arose only from the innermost depths of the divine εὐδοκία;' οἴκοθεν ἐκ τῆς ἀγαθότητος αὐτοῦ ὁρμώμενος, Chrys.; comp. Eph. i. 5. The nature of the πρόθεσις is further elucidated by the more specific καὶ χάριν κ.τ.λ.; there is however no ἓν διὰ δυοῖν, 'propositum gratiosum' (comp. Bull, *Prim. Trad.* VI. 38), but simply an explanation of the πρόθεσις by a statement of what it consisted in and what it contemplated.

τὴν δοθεῖσαν κ.τ.λ.] '*which was given to us in Christ Jesus;*' scil. the χάριν immediately preceding. The literal meaning of these words must not be infringed on. Δοθεῖσαν is simply 'given,' not 'destined;' it was given from the beginning, it needed only time for its manifestation: again ἐν Χρ. is not 'per Christum,' Est., but '*in Christo*,' 'in His person,' ἀνάρχως ταῦτα προτετύπωτο ἐν Χρ. Ἰησ. γενέσθαι, Chrys.; comp. 1 Pet. i. 20, see notes *on Eph.* i. 7, and the good remarks of Hofmann, *Schriftb.* Vol. I. p. 205.

πρὸ χρόνων αἰωνίων] '*before eternal times;*' comp. 1 Cor. ii. 7, πρὸ τῶν αἰώνων, Eph. iii. 11, πρόθεσιν τῶν αἰώνων, and see notes. The *exact* meaning of the term χρόνοι αἰώνιοι (Rom. xvi. 25, Tit. i. 2) must be determined from the context; in the present case the meaning is obviously 'from all eternity,' somewhat stronger perhaps than πρὸ καταβολῆς κόσμου, Eph. i. 4, 'before times marked by the lapse of unnumbered ages,'—times, in a word, which reached from eternity (ἀπ' αἰῶνος) to the coming of Christ, *in* and *during* which the μυστήριον lay σεσιγημένον, Rom. xvi. 25; see Meyer *in loc.*, and comp. notes *on Tit.* i. 2, where however the meaning is not equally certain.

10. **φανερωθεῖσαν**] '*made manifest*,'—not 'realized,' Heydenr. The word implies what is expressed in other passages, *e.g.* Rom. xvi. 25, Col. i. 26, that the eternal counsels of mercy were not only formed before all ages, but *hidden* during their lapse, till the appointed νῦν arrived; comp. notes *on Eph.* iii. 9.

τῆς ἐπιφανείας]

ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

'*the appearing;*' not merely the simple act of the incarnation (τῆς ἐνανθρωπήσεως, Theod.), but, as the context and the verb ἐπεφάνη in Tit. iii. 4 seem to suggest, the whole manifestation of Christ on earth (ἔνσαρκος οἰκονομία, Zonaras, *Lex.* Vol. I. p. 806), the whole work of redemption, sc. 'tota commoratio Christi inter homines,' Bengel; so Wiesing. and De W. In the words that follow, the order Ἰησοῦ Χρ. [CD³E²FGKLℵ⁴] is perhaps to be preferred to Χρ. Ἰησοῦ [AD¹E¹ℵ¹; *Tisch.*], both on account of the weight of the external evidence, and the probability of a conformation to ver. 9. **καταργήσαντος**] '*when He made of none effect,*' or, more exactly, 'having made, as He did, of none effect,' not '*who,*' &c., Alf.; it being always desirable in a literal translation to preserve the fundamental distinction between a participle with, and a part. without the article; see Donalds. *Gr.* § 492, and comp. *Cratyl.* § 305. **τὸν θάνατον**] '*death,*'—either regarded (*a*) objectively, as *a personal adversary* and *enemy* of Christ and His kingdom, 1 Cor. xv. 26, ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος; or (*b*) as a *spiritual state* or *condition*, including the notions of evil and corruption, 1 John iii. 14, μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν; or more probably (*c*) as a *power* and *principle* (τοῦ θανάτου τὰ νεῦρα, Chrys.) pervading and overshadowing the world; comp. Heb. ii. 14, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου. The objection to (*a*) lies in the fact that 1 Cor. xv. 26 refers specially to the second advent of Christ, when Death and the powers of evil, aggregated as it were into personalities (comp. Rev. xx. 13, 14), will be individually ruined and overthrown. In (*b*) again, the usual and proper force of καταργέω ('render inoperative,' Rom. iii. 3, iv. 14, al., or 'destroy,' 1 Cor. xv. 24, 2 Thess. ii. 8) is too much obscured; while in (*c*) this is fully maintained, and in the opposed clause (μὲν...δέ) the force of φωτίσαντος (not προμηνύσαντος, Theod., but εἰς φῶς ἀγαγόντος, Suid., comp. 1 Cor. iv. 5; the principle of death cast a shade over the world, Matt. iv. 16) is more distinctly felt. On καταργέω, comp. notes *on Gal.* v. 4. **ζωὴν καὶ ἀφθαρσίαν**] '*life and incorruption;*' of course no ἓν διὰ δυοῖν, as Coray, and Wakefield, *Sylv. Crit.* Vol. IV. p. 208: the latter substantive characterizes and explains the former, not however with any special reference to the resurrection of the body (1 Cor. xv. 42), as this would mark ἀφθαρσία as a *condition* ('conditio illa felicissima,' Leo), but with a reference to the essential quality of the ζωή, its imperishable and incorruptible nature (1 Pet. i. 4), and its complete exemption from death (Rev. xxi. 4): comp. Rom. ii. 7. It may be observed that θάνατος as being a known and ruling power has the article, ζωὴ and ἀφθαρσία as having been only recently revealed are anarthrous. **διὰ τοῦ εὐαγγελίου** is perhaps more correctly referred to φωτίσαντος κ.τ.λ. (Alf.) than considered as loosely appended to the whole foregoing sentence (ed. 1, Wiesing.), as it thus seems suitably to define the medium by which the φωτισμὸς took place, and to form a natural transition and introduction to ver. 11 sq. All that follows Ἰησ. Χρ. thus forms (as seems most natural)

εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος 11
ἐθνῶν· δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ 12
ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι
δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν

one connected and subordinate (tertiary) predication: comp. Donalds. *Gr.* § 489 sq.

11. **εἰς ὅ**] Scil. *εὐαγγέλιον*; '*ad* quod evangelium prædicandum,' Est., not '*in* quo,' Vulg., Clarom. On the remaining words, see notes *on* 1 *Tim.* ii. 7, where there is the same designation of the Apostle's offices, though, as the context shows, the application is somewhat different. There the Apostle is speaking of his office on the side of its dignity, here in reference to the sufferings it entailed on him who sustained it. The **ἐγὼ** here thus marks not 'dignitatem prædicantis,' but 'dignitatem cohortantis;' *μὴ καταπέσῃς τοίνυν ἐν τοῖς ἐμοῖς παθήμασι· καταβέβληται τοῦ θανάτου τὰ νεῦρα*, Chrys.

ἐτέθην ἐγώ] '*I was appointed;*' comp. 1 Tim. i. 12.

12. **δι' ἣν αἰτίαν**] '*for which cause;*' scil. because I am thus appointed as a herald and Apostle; comp. ver. 6. This formula is only used by St Paul in the Pastoral Epp. (ver. 6 and Tit. i. 13): see also Heb. ii. 11, and Acts x. 21, xxii. 24, xxiii. 28, xxviii. 20.

καὶ ταῦτα] '*even these things;*' bonds, imprisonment, and sufferings, see ver. 8, to which the following *ἐπαισχύνομαι* shows a distinct reference.

ᾧ πεπίστευκα] '*in whom I have put my trust*, and still do put it' (comp. notes *on Eph.* ii. 8), literally, 'to whom I have given my *πίστις*,' scarcely '*on* whom I have *reposed* my faith and trust' (Bloomf.), as this would rather imply *ἐπὶ* with the dative; see notes *on* 1 *Tim.* i. 16, where these constructions are discussed. It need scarcely be said that ᾧ refers to God the Father, not to Jesus Christ (ver. 10).

δυνατός ἐστιν] '*is able*,' has full and sufficient *δύναμις*, in apparent reference to the *δύναμις Θεοῦ*, ver. 8.

τὴν παραθήκην μου] '*the trust committed to me*,' '*my deposit*,' *τὴν πίστιν φησὶ καὶ τὸ κήρυγμα*, Theoph. 1, after Chrys. 1; or here perhaps, with a slight expansion, 'the office of preaching the Gospel,' 'the stewardship committed to the Apostle;' see notes *on* 1 *Tim.* vi. 20. The meanings assigned to *παραθήκην* are very numerous, and it must be confessed that not one of them is wholly free from difficulty. The usual reference to the *soul*, whether in connexion with *μου* as what the Apostle had entrusted to God (Beng.; comp. 1 Pet. iv. 19, Luke xxiii. 46), or as a deposit given by God to man (Bretschn., Alf., comp. Whitby), is at first sight very specious; but if, as the context would then seem certainly to require, it had any reference to *life*, surely *εἰς ἐκείνην τ. ἡμ.* must be wholly incongruous; and if again we refer to 1 Thess. v. 23 (Alf.), the prayer for the entire preservation of the personality is there intimately blended with one for its *ἀμεμφία* (*ἀμέμπτως...τηρηθείη*), a moral reference, which finds no true parallel in the simple *φυλάξαι*. It is moreover an interpr. unknown to the Greek expositors. Less probable seems the idea of an *ἀντιμισθία*, Theoph. 3, maintained also by Wiesing., *i.e.* *στέφανον ζωῆς*, comp. ch. iv. 7, 8, for how can this consistently be termed *a deposit?* We retain therefore the meaning advocated in notes *on* 1 *Tim.* vi. 20, with that expansion only which the context

13 ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ'
ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·
14 τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου
τοῦ ἐνοικοῦντος ἐν ἡμῖν.

here seems itself adequately to supply. The only difficulty is in **φυλάξαι**, which is certainly more suitably applied to the holder than the giver of the deposit. The gen. *μου* is thus the *possessive* gen., 'the deposit which is definitely mine.' The other interpr. are fairly discussed in the long note of De Wette *in loc.* **εἰς ἐκείνην τὴν ἡμ.**] '*against that day*,' Auth., *i.e.* to be produced and forthcoming when that day—not *τοῦ θανάτου* (Coray), but of final reckoning—comes; I shall then render up my trust, through God's preserving grace, faithfully discharged and inviolate. Εἰς does not seem here merely temporal (John xiii. 1), but has its more usual *ethical* sense of 'destination for;' comp. Eph. iv. 30, Phil. i. 10, ii. 16, al.

13. **ὑποτύπωσιν**] '*The delineation, pattern*,' ܨܘܪܬܐ ['*formam* ad quam in rebus fidei et vitæ respicitur,' Schaaf] Syr. The meaning of *ὑποτύπ.* is here only slightly different from that in 1 Tim. i. 16; see notes. In both cases *ὑποτ.* is little more than *τύπος* (see Rost u. Palm, *Lex.* s.v.); there however, as the context seems to require, the transitive force is more apparent, here the word is simply intransitive; comp. Beveridge, *Serm.* VI. Vol. I. p. 111 (A.-C. Libr.). What St Paul had delivered to Timothy was to be to him a 'pattern' and 'exemplar' to guide him; *ὑπετυπωσάμην εἰκόνα καὶ ἀρχέτυπον... ταύτην τὴν ὑποτύπ. τουτέστι τὸ ἀρχέτυπον ἔχε, κἂν δεῇ ζωγραφῆσαι ἀπ' αὐτῆς λάμβανε καὶ ζωγράφει*, Theoph., after Chrys. and Theod. The subst. *ὑποτύπ.* dispenses with the article on the principle of correlation (see Middl. *Art.* III. 3. 6, p. 48, ed. Rose), and is moreover sufficiently defined by the following gen.; comp. Winer, *Gr.* § 19. 2. b, p. 114. **ἔχε**] '*have*,' 'habe,' Vulg., as a possession, 'let the *ὑποτ.* be to thee,' Syr.; not for *κάτεχε*, Huth., Wiesing., though somewhat approaching it in meaning; see notes *on* 1 *Tim.* iii. 9, and comp. *ib.* ch. i. 19. **ὑγιαινόντων λόγων**] '*of sound words*;' comp. notes *on* 1 *Tim.* i. 10. The omission of the article seems properly accounted for (De W.) by the probable currency (comp. *νόμος*) of the formula, comp. 1 Tim. vi. 3. **ἐν πίστει κ.τ.λ.** specifies the principles in which the *ὑποτύπ.* is to be held. Ἐν is not to be joined with *ἤκουσας*, and regarded as equivalent to *περὶ* (Theod., comp. Chrys.), still less with *ὑγιαινόντων* (Matth.), but obviously with *ἔχε ὑποτ.*, marking, as it were, the *sphere* and *element* to which the holding of the *ὑποτ.* was to be restricted; comp. 1 Tim. iii. 9. **τῇ ἐν Χρ. Ἰησ.**] Specification of the nature of the *πίστις* and *ἀγάπη*. The anarthrous nouns (contrary to the more usual rule) have an article in the defining clause, as the object is to give that defining clause *prominence* and *emphasis*; 'in Christo omnis fides et amor nititur, sine Christo [extra Christum] labitur et corruit,' Leo: see Winer, *Gr.* § 20. 4, p. 126, and notes *on* 1 *Tim.* iii. 13. Huther joins *τῇ ἐν Χρ.* only with *ἀγάπῃ*, but is thus inconsistent with his own note *on* 1 *Tim.* i. 14.

14. **τὴν καλὴν παραθήκην**] '*the*

They which are in Asia all deserted me. The Lord give mercy at the last day to Onesiphorus.

Οἶδας τοῦτο, ὅτι ἀπεστράφησάν 15
με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν
Φύγελος καὶ Ἑρμογένης. Δῴη ἔλεος ὁ 16

good deposit,' '*the good trust committed* (*to thee*);' the doctrine delivered to Timothy to preach, 'catholicæ fidei talentum,' as in 1 Tim. vi. 20; compare ver. 12 above, and see notes on both passages. It is here termed the *good* trust, as ἡ καλὴ διδασκαλία, 1 Tim. iv. 6, ὁ καλὸς ἀγών, 1 Tim. vi. 12. **διὰ Πνεύματος ἁγίου**] The medium by which Timothy was to guard his deposit was the Holy Spirit, still further specified (not without a slight hortatory notice and emphasis) as τοῦ ἐνοικοῦντος ἐν ἡμῖν; compare notes on ver. 13: σπούδασον οὖν φυλάττειν τὸ Πνεῦμα καὶ αὐτὸ πάλιν τηρήσει σοι τὴν παρακαταθήκην, Theoph.

15. **Οἶδας τοῦτο**] The Apostle now, with a slight retrospect to ver. 8, stimulates and evokes the energy of his disciple by reminding him of the defection of others. What possibly might have been a cause of depression to the affectionate and faithful Timothy is actually made, by the contrast which St Paul implies and suggests (σὺ οὖν τέκνον μου, ch. ii. 1), an inspiriting and quickening call to fresh efforts in the cause of the Gospel. **ἀπεστράφησάν με**] '*turned away from me*:' not an apostasy from the faith (Erasm.), but, as the context implies (comp. ver. 8, 16), defection from the cause and interests of St Paul; aversion instead of sympathy and co-operation; comp. ch. iv. 16, πάντες με ἐγκατέλιπον. The aorist passive has here, as in Matth. v. 42, the force of the aor. middle; ἀποστρέφομαι with an acc. *personæ* (Heb. xii. 25), or an accus. *rei* (Tit. i. 14), being both of them legitimate and intelligible constructions; comp. Winer, *Gr.* § 39. 2, p. 233. **πάντες οἱ ἐν τῇ Ἀσίᾳ**] '*all who are in Asia*.' These words can imply nothing else than that those of whom the Apostle is speaking were *in* Asia at the time this Epistle was written; it being impossible (with Chrys., Theoph., Œcum., al.) so to invert the meaning of the prep. (ἐν = ἐξ or ἀπό), as to refer it to Asiatic Christians *then* at Rome. The ἀποστροφή however may have taken place in Asia or elsewhere; it may have been a neglect of the absent Apostle in his captivity (Leo), or a personal manifestation of it during a sojourn at Rome (De W., Wiesing., Huth.). The context, coupled with ch. iv. 16, seems most in favour of the latter supposition; so also Wieseler, *Chronol.* p. 405. Of Phygelus ('Fygelus,' Clarom., Aug.) and Hermogenes nothing is known. On the geographical limits of Ἀσία (Ἀσία ἰδίως καλουμένη, 'Asia propria'), and the wider (Acts xx. 16, 1 Pet. i. 1, Rev. i. 4) or narrower (Acts ii. 9, xvi. 6?) applications of the term, see Winer, *RWB.* Art. 'Asia,' and especially Wieseler, *Chronol.* p. 31—35, where the subject is very satisfactorily investigated.

16. **Δῴη**] On this form see notes *on Eph.* i. 17. The term διδόναι ἔλεος (ποιῆσαι ἔλεος, Luke i. 72, x. 37, James ii. 13) only occurs in this place. Onesiphorus showed ἔλεος to St Paul; the Apostle in turn prays that ἔλεος may be granted to his household. From the use of the form Ὀνησ. οἴκῳ here and ch. iv. 19, but still more the terms of the prayer in ver. 18, it has

Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν
17 καὶ τὴν ἅλυσίν μου οὐκ ἐπαισχύνθη, ἀλλὰ γενόμενος ἐν
18 Ῥώμῃ σπουδαιότερον ἐζήτησέν με καὶ εὗρεν. δῴη αὐτῷ
ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

been concluded, not without some show of probability, that Onesiphorus was *now dead;* so De W., Huth., Wiesing., Alf., and, as might easily be imagined, Estius and Mack. It does not however at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission, see Hammond *in loc.*, and comp. Taylor, *Sermon* VIII. (on 2 Sam. xiv. 14). **ἀνέψυξεν]** '*refreshed;*' a ἅπ. λεγόμ. in the N.T. (the subst. ἀνάψυξις occurs, Acts iii. 19); comp. ἀνέπαυσαν, 1 Cor. xvi. 18. Neither from the derivation [ψύχω, —not ψυχή, Beza, itself a derivative from the verb, comp. Orig. *de Princ.* II. 8], nor from the prevailing use of the word elsewhere, have we sufficient reasons for limiting the ἀνάψυξις merely to bodily refreshment (Mosh., De W.); comp. *e.g.* Xen. *Hell.* VII. I. 19, ταύτῃ ... ἀνεψύχθησαν οἱ τῶν Λακεδ. σύμμαχοι. **τὴν ἅλυσίν μου]** '*my chain.*' On the singular 'catenam meam,' Vulg., Clarom., but not Syr. [comp. Mark v. 4, Luke viii. 29] or Goth., comp. notes *on Eph.* vi. 20. As is there remarked, an allusion to the 'custodia militaris,' though not certainly demonstrable, is not wholly improbable; comp. Wieseler, *Chronol.* p. 405.
ἐπαισχύνθη] The evidence of the MSS. is here decidedly in favour of this *irregular* form; comp. Winer, *Gr.* § 12, p. 68, obs. On the meaning of the compound, see notes on ver. 8.

17. **ἀλλὰ γενόμενος κ.τ.λ.]** '*but on the contrary* (far from being ashamed of my bonds) *when he had arrived in Rome;*' the ἀλλὰ answering to the preceding negative, and serving to introduce a contrast of conduct which still more enhances the exhortation in ver. 8. The correction of Beza, 'cum esset Romæ,' for 'cum Romam venisset,' Vulg., Clarom. [Romæ], (ܟܕ ܐܬܐ Syr.) is uncalled for, and inexact. Nor is γενόμενος 'being at Rome' (Hamm.), still less 'after he had been at R.' (Oeder, *Conject. de diff. S. S. loc.* p. 733), but literally 'when he arrived and was there;' comp. Xen. *Anab.* IV. 3. 29, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται, ib. *Cyrop.* VIII. 5. 28, ἀπιὼν ἐγένετο ἐν Μήδοις.
σπουδαιότερον] '*with greater diligence,*' not merely 'with diligence,' Syr., nor even 'very diligently,' Auth., both of which obscure the tacit comparison. The comparative does not imply any contrast between Onesiphorus and others, nor with 'the diligence that might have been expected' (Huther), but refers to the increased diligence with which Onesiphorus sought out the Apostle when he knew that he was *in captivity.* He would have sought him out σπουδαίως in any case, now he sought for him σπουδαιότερον; comp. Winer, *Gr.* § 35. 4, p. 217. **καὶ εὗρεν]** 'In carcerem conjicitur et arctâ custodiâ tenetur, non ut antea in domo conductâ omnibus notâ; unde Onesiphorus non nisi postquam *sollicite quæsivisset invenit eum,*' Pearson, *Annal. Paul.* Vol. I. p. 395 (ed. Churton).

18. **ὁ Κύριος κ.τ.λ.]** The repetition of Κύριος is certainly not to be

Be strong, faithful, and enduring. No one, whether soldier, athlete, or husbandman, reaps reward without toil.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ II.

explained away as a Hebraistic periphrasis for the pronoun, Coray, Peile; the exx. cited in Winer, *Gr.* § 22. 2, p. 130, are, as all recent commentators seem agreed, quite of a different nature. It is however doubtful whether the first Κύριος is Christ and the second God, or vice versâ. The express allusion in ἐκείνῃ τῇ ἡμέρᾳ to that day when all judgment is committed to the Son (John v. 22) would seem to be in favour of the latter supposition: as however in ver. 16 ὁ Κύρ., in accordance with the prevailing use in these and St Paul's Epp. generally (see Winer, *Gr.* § 19. 1, p. 113), seems to be 'our Lord,' ὁ Κύριος can scarcely be otherwise in the present verse; see Wiesing. *in loc.* It may be added too, that if the idea of the judicial function of our Lord were intended to be in especial prominence, we should rather have expected παρὰ Κυρίῳ, 2 Pet. ii. 11, see Winer, *Gr.* § 48. d, p. 352. Even if this be not pressed, it need scarcely be said that (as would seem to be the case here) judgment is not unfrequently ascribed to the Father; see Rom. ii. 5, 16, Heb. xii. 23, al. It may be observed that some MSS. and Vv. (D[1]E[1]; Clarom., Sangerm., al.) read Θεῷ: this however can only be alleged as showing the opinion of the writer, or possibly the current interpr. of the time. **διηκόνησεν**] '*he ministered,*'—not specially 'unto me' (Syr., Auth.), for then βέλτιον would be out of place, or 'to the saints at Ephesus' (Flatt, Heydenr.), but simply and generally, 'how many good offices he performed.' The assertion of Wieseler, *Chronol.* p. 463, that Onesiphorus was *a deacon* at Ephesus, cannot safely be considered as deducible from this very general expression. **βέλτιον**] '*better than I can tell you,*' Beza, Huther, al.; see above, and Winer, *Gr.* § 35. 4, p. 217.

Chapter II. 1. **Σὺ οὖν, τέκνον μου**] '*Thou then, my child;*' affectionate and individualizing address to Timothy, with retrospective reference to ver. 15 sq. The οὖν is thus not merely in ref. to the example of Onesiphorus (Möller), ver. 16, still less in mere continuation of the precepts in ch. i. 1—14 (Matth., Leo), as the σὺ would thus be otiose, but naturally and appropriately refers to the whole subject of the foregoing verses, the general defection of οἱ ἐν τῇ Ἀσίᾳ from St Paul, and the contrasted conduct of Onesiphorus. This address then is not simply intended to prepare Timothy for suffering after his teacher's example (εἰ ὁ διδάσκαλος πολλῷ μᾶλλον ὁ μαθητής, Chrys.), but rather to stimulate him to make up by his own strength in grace for the cowardice and weakness of others; see notes on ch. i. 15. **ἐνδυναμοῦ**] '*be inwardly strengthened;*' not with a medial force, 'fortis esto,' Bretschn. (a meaning which it never has in the N.T.), but simply passive: see notes *on Eph.* vi. 10, and Fritz. *Rom.* iv. 20, Vol. I. p. 245. The element and principle in which his strength is to be sought is immediately subjoined; comp. Eph. vi. 10 sq. **ἐν τῇ χάριτι**] '*in the grace;*' not διὰ τῆς χάριτος, Chrys., Beza. The prep., as its involution in the verb also confirms, points (as usual) to the spiritual *sphere* or *element* in which all spiritual strength is to be found. *Χάρις* is clearly not to be explained as the 'preaching of the Gospel' (Hammond *on Heb.* xiii. 9),

2 χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ
διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώ-
3 ποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Συνκακο-

nor regarded as merely equivalent to τὸ χάρισμα, ch. i. 6 (comp. Leo), but has its more usual reference to the grace of 'inward sanctification' (comp. Hooker, *Append. to Book V.* Vol. II. p. 696), and betokens that element of spiritual life 'which enables a man both to will and to do according to what God has commanded,' Waterland, *Euch.* ch. x. Vol. IV. p. 666.

τῇ ἐν Χρ. Ἰησ.] '*which is in Christ Jesus*,' which is only and truly centered in Him, and of which He is the mediator to all who are in fellowship and union with Him; further specification of the true nature of the χάρις, 'ut doceat non aliunde contingere quam a solo Christo, et nemini Christiano [qui est in Christo] eam defuturam,' Calv.: comp. Reuss, *Théol. Chrét.* IV. 9, Vol. II. p. 92, and Meyer *on Rom.* viii. 39.

2. **καὶ ἃ κ.τ.λ.**] The connexion with ver. 1, though not at first sight very immediate, is sufficiently perspicuous. Timothy is to be strong himself in grace, and in the strength of it is to provide for others: he has received the true doctrine (comp. ch. i. 13), he is to be trusty himself in dispensing it, and to see that those to whom he commits it are trusty also.

διὰ πολλῶν μαρτ.] '*among, in the presence of, many witnesses*,' 'coram multis testibus,' Tertull. *Præscr.* cap. 25; nearly = ἐνώπιον, 1 Tim. vi. 12 (Coray in metaph.): so Chrys., πολλῶν παρόντων, correctly in point of verbal interpr., but he is too vague in his *explanation*, οὐ λάθρα ἤκουσας οὐδὲ κρυφῇ. The prep. διὰ has here its primary meaning somewhat obscured, though it can still be sufficiently traced to warrant the translation. Timothy heard the instruction by the mediation of many witnesses ('intervenientibus multis testibus'); their presence was deemed necessary to attest the enunciation of the fundamentals of Christian doctrine (scarcely 'a liturgy,' J. Johns. *Unbl. Sacr.*, Part II. Pref., Vol. II. p. 20, A.-C. Libr.) at his ordination; they were adjuncts to the solemnity, comp. Winer, *Gr.* § 47. i, p. 338. There is some doubt who the πολλοὶ μάρτυρες were, and what is the exact occasion referred to. The *least* probable opinion is that they were 'the law and the prophets,' Œcum., after Clem. of Alex. in his [now fragmentary] *Hypot.* Book VII.; the *most* probable is that they were the presbyters who were present and assisted at Timothy's ordination; comp. 1 Tim. i. 18, iv. 14, vi. 12, 2 Tim. i. 6; see Scholef. *Hints*, p. 122.

πιστοῖς] '*faithful*,'—not 'believing:' the context evidently requires the former meaning; the παραθήκη was to be delivered to *trusty* guardians, τοῖς μὴ προδιδοῦσι τὸ κήρυγμα, Chrys.; see notes *on 1 Tim.* i. 12. The verb παράθου seems clearly to point to the παραθήκη alluded to in ch. i. 12, 14, and 1 Tim. vi. 20. **οἵτινες** does not appear to have here any *explanatory* force, but to refer to the πιστοὶ ἄνθρωποι as belonging to a particular *class*; 'to faithful men *of such a stamp* as shall be able,' *&c.*; δύο πράγματα ζητεῖ ὁ Ἀπόστολος ἀπὸ τὸν ἐκκλησιαστικὸν διδάσκαλον, πρῶτον πίστιν διὰ νὰ μὴ φθείρῃ τὴν παρακαταθήκην, δεύτερον ἱκανότητα νὰ τὴν διδάξῃ, Coray (Romaic): see notes *on Gal.* ii. 4 and iv. 24. The future **ἔσονται**

πάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς 4
στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,

does not necessarily point to the special time of Timothy's removal or death (Beng., Leo), but simply and generally to the result that will naturally follow the παράδοσις.

Though this verse certainly does not refer to any παράδοσις of doctrines of a more mystical character (Theoph.), and can never be fairly urged as recognizing any equal and co-ordinate authority with the written Word (comp. Mack), it still may be said that the instructions seem definitely to contemplate a regular, orderly, and successive transmission of the fundamentals of Christian doctrine to Christian ministers and teachers, see Mosheim, *de Rebus Christ.* p. 130. On this subject generally, see the calm and sensible remarks of Waterland, *Doctr. of Trin.* VII. 5 sq., Vol. III. p. 610 sq.

3. **Συγκακοπάθησον**] '*Suffer afflictions with me;*' compare notes on ch. i. 8. This reading, supported as it is by AC[1]D[1]E[1]FG (συγκ. ℵ); 17. 31, al.; Syr.-Phil. in marg., and appy. Syr., Vulg., Clarom., Copt., Arm. (*Lachm.*, *Tisch.*), is now rightly adopted by all recent critics and commentators except Leo; so also Mill, *Prolegom.* p. CXXXVI: σὺ οὖν (*Rec.*) only rests on C[3]D[2]D[3]KL; mss. It is doubtful on what grounds Bloomf. (ed. 9) can assert that the Syr. (*Pesh.*) *must* have read σὺ οὖν, when the ܐܢܬ ܗܟܝܠ [tu igitur] of ver. 1 is omitted in the present verse; and wholly inconceivable how it can 'be found in the Vatican B,' when, as is perfectly well known, the Past. Epp. and Philem. *are not found in that venerable MS. at all;* comp. Tisch. *Prolegom.* p. CLXXXI. **στρατιώτης** X. 'I.] '*a soldier of Jesus Christ,*' 'miles quem Christus sibi obstrinxit,' Leo; on the gen. compare notes *on Eph.* i. 1. The nature of the service and its trials and sufferings are vigorously depicted by Tertull. *ad Mart.* cap. 3 sq.; the scriptural and Pauline (*e.g.* 1 Cor. ix. 7, 2 Cor. x. 3 sq.) character of the image is vindicated by Baumg. *Pastoralbr.* p. 106.

4. **στρατευόμενος**] '*serving as a soldier,*' ܦܠܚ [serviens] Syr.; Scholef. *Hints*, p. 122. On this use of what Krüger terms the *dynamic* middle,—in which while the active simply has the intransitive sense of being in a state, the middle also signifies to act the part of one in such a state,—see his *Sprachl.* § 52. 8. 7, and the exx. (esp. of verbs in -εύω) in Donalds. *Gr.* § 432. 2, p. 437, Jelf, *Gr.* § 362. 6. **ἐμπλέκεται**] '*entangleth himself,*' Auth., 'implicat se,' Vulg., Clarom. 'Hoc versu commendatur τὸ *abstine*, accedit versu seq. τὸ *sustine*,' Beng.; comp. Chrys. on ver. 5. There does not seem any necessity for pressing the meaning of the verb beyond that of 'being *involved in*,' 'implicari' (Cic. *Off.* II. 11. 40); comp. 2 Pet. ii. 20, τούτοις [μιάσμασιν] ἐμπλακέντες, Polyb. *Hist.* XXV. 9. 3, τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος, and (with εἰς) *ib.* I. 17. 3, XXVII. 6. 11.

ταῖς τοῦ βίου πραγματείαις] '*with the affairs of life,*' 'negotiis vitæ civilis,' Leo: on the distinction between βίος and the higher term ζωή, see Trench, *Synon.* § 27. It does not seem necessary to *restrict* πραγμ. (a ἅπαξ λεγόμ. in the N.T.) to 'mercatura' (Schoettg. *Hor. Hebr.* Vol. I. p. 887; comp. πραγματεύεσθε, Luke xix. 13):

5 ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ καὶ ἀθλῇ τις,
6 οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. τὸν κοπι-

it rather includes, as the contrast seems to require, all the ordinary callings and occupations of life, which would necessarily be inconsistent with the special and seclusive duties of a soldier; comp. Philo, *Vit. Mosis*, III. 27, Vol. II. p. 167 (ed. Mang.), ἔργων καὶ τεχνῶν τῶν εἰς πορισμόν, καὶ πραγματ. ὅσαι κατὰ βίου ζήτησιν, *ib.* § 28, p. 168, τέχναι καὶ πραγμ. καὶ μάλιστα οἱ περὶ πορισμὸν καὶ βίου ζήτησιν (Wetst.). Compare Beveridge, *Can. Apost.* VI. Annot. p. 17, who specifies what were considered 'sæcularia negotia.'

τῷ στρατολογήσαντι] '*him who enrolled him as a soldier:*' στρατολ., a ἅπ. λεγόμ. in N.T. and a λέξις τοῦ παρακμάζοντος Ἑλληνισμοῦ (Coray), is properly 'milites conscribere' (Plutarch, *Mar.* § 9, al., comp. Dorvill. *Charit.* I. 2, p. 29), and thence, by a very easy transition, 'deligere militem,' ܕܓܒܝܗܝ [qui elegit eum] Syr.: comp. Joseph. *Bell.* V. 9. 4, βοηθὸν ἐστρατολόγησε.

5. **ἐὰν δὲ κ.τ.λ.**] '*Again if a man also contend in the games,*' 'certat in agone,' Vulg., comp. Scholef. *Hints*, p. 123: δὲ introduces a new image ('quasi novam rem unamquamque enuntiationem affert,' Klotz, *Devar.* Vol. II. p. 362, 'in the second place,' Donalds. *Cratyl.* § 155) derived from athletic contests, 1 Cor. ix. 24 sq. In the former image the Christian, as the soldier, was represented as one *of many*; here, as the athlete, he is a little more individualized, and the personal nature of the encounter is a little more hinted at; comp. notes *on Eph.* vi. 12. The καί, as usual, has its *ascensive* force, pointing to the previous image of the soldier; what applied in his case applies *also* and further in the case of the athlete; comp. Klotz, *Devar.* Vol. II. p. 638. Of the two forms, ἀθλέω and ἀθλεύω, it is said that (in the best Attic Greek) the latter is more common in allusions to the games, the former in more general references (Rost u. Palm, *Lex.* s.v. ἀθλεύω); comp. however Plato, *Legg.* VIII. p. 830 A, with *ib.* IX. p. 873 E. **νομίμως**] '*according to rule,*' ܒܢܡܘܣܐ [in lege] Syr.; ἡ ἀθλητικὴ νόμους ἔχει τινάς, καθ' οὓς προσήκει τοὺς ἀθλητὰς ἀγωνίζεσθαι, Theod. This however must not be restricted merely to an observation of the rules when *in the contest*, but, as the exx. adduced by Wetst. seem certainly to prove, must be extended to the whole preparation (πάντα τὰ τοῖς ἀθληταῖς προσήκοντα, Chrys.) *before it* as well; comp. Arrian, *Epict.* III. 10, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας (Wetst.), and see Suicer, *Thesaur.* s.v. Vol. II. p. 414, where the force of this word is well illustrated by patristic citations. The tacit warning διαπαντὸς ἐν ἀσκήσει εἶναι (Chrys.) thus has its full force.

6. **τὸν κοπιῶντα κ.τ.λ.**] '*The labouring husbandman must needs first partake of the fruits* (*of his labour*).' There is some difficulty in (*a*) *the connexion* and (*b*) the *application* of this verse. With respect to (*a*) it seems wholly unnecessary to admit an hyperbaton, sc. τὸν τῶν καρπ. μεταλ. θέλοντα γεωργ. δεῖ πρῶτον κοπιᾶν, a grammatical subterfuge still partially advocated by Winer, *Gr.* § 61. 4, p. 490; so Wakefield, *Sylv. Crit.* Vol. I. p. 155. The ex. which Winer adduces, Xen. *Cyrop.* I. 3. 5, ὁ σὸς πρῶτος πατὴρ τὰ

ῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσιν. 7
Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερ- 8

Remember Christ and His resurrection; I suffer in His Gospel for the sake of the elect; if however we endure, He will reward us.

τεταγμένα...ποιεῖ, is surely very different, being obvious and self explanatory. The meaning of the words seems sufficiently clear if a slight emphasis be laid on κοπιῶντα (οὐχ ἁπλῶς γεωργ. εἶπε ἀλλὰ τὸν κοπ., Chrys.), and if πρῶτον (certainly not 'ita demum,' Grot.) be referred to other participators; 'the *labouring* husbandman (not the idle one) ought to partake first (before all others) of the fruits:' it is his inalienable right ('lex quædam naturæ,' Est.) in consequence of his κόπος. If κοπιῶντα and πρῶτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5: 'that athlete only στεφανοῦται who νομίμως ἀθλεῖ, only the husbandman who κοπιᾷ has the first claim on the fruits.' On the derivation, and intension implied in κοπ. (οὐχ ἁπλῶς τὸν κάμνοντα ἀλλὰ τὸν κοπτόμενον, Chrys.), compare notes *on* 1 *Tim*. iv. 10. The real difficulty is in (*b*) *the application:* what are the καρποί? Clearly not the support which must be given to ministers (Mosh.), as this would be completely alien to the context;—nor the fruits of his labour and instruction which St Paul was to reap from Timothy (Beng.),—nor the spiritual gifts which Timothy imparted to others and was to show first in himself (comp. Greg. Nyss. ap. Œcum.),—but, as the context seems to require and even suggest,—the future reward (comp. στεφανοῦται) which the faithful and laborious teacher is pre-eminently to receive in the world to come (comp. Matth. v. 12, xix. 21), not *perhaps* excluding that arising from the conversion of souls (Theod., and appy. Syr. ܡܢ ܦܐܪ̈ܘܗܝ [fructuum ejus], comp. Hamm.) to be partaken of even in the present world.

7. νόει] '*understand, grasp the meaning of;*' not 'perpende,' Beza, or 'attende,' Beng.,—translations of νοέω which can hardly be substantiated in the N.T., but 'intellige,' Vulg., ܐܣܬܟܠ [intellige] Syr., as the context and prevailing meaning of the word (see esp. Beck, *Bibl. Seelenl.* II. 19. p. 56) evidently require: ἐπειδὴ αἰνιγματωδῶς πάντα εἶπε, τὰ τοῦ στρατιώτου, τὰ τοῦ ἀθλητοῦ, τὰ τοῦ γεωργοῦ, νόει φησί, Theoph. The reading in the following clause is not quite certain; δῴη γὰρ κ.τ.λ. (*Rec.*) deserves some consideration on the principle, 'proclivi lectioni præstat ardua;' the uncial authority [AC¹DEFGℵ] seems however so distinctly to preponderate as to leave it scarcely defensible. If it be retained, γὰρ may be taken in its most simple and primary meaning, 'sane pro rebus comparatis' (Klotz, *Devar.* Vol. II. p. 232, comp. notes *on Gal.* ii. 6), or, more probably, in its usual *argumentative* sense (De W., Peile), the command being explained by the prayer. σύνεσιν] '*understanding;*' according to the somewhat elaborate definition of Beck (*Bibl. Seelenl.* II. 19, p. 60), the faculty by which we mentally apprehend and are enabled to pass judgment upon what is presented to us; comp. notes *on Eph.* iii. 4, and Schubert, *Gesch. d. Seele*, § 40, notes, Vol. II. p. 345 (ed. 4).

8. Μνημόνευε] '*Bear in remem-*

μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέ-
9 λιόν μου, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος,

brance;' here only with an acc. *personæ:* it is found with an acc. *rei*, Matth. xvi. 9, 1 Thess. ii. 9, Rev. xviii. 5, but more commonly with a genitive. The distinction between the two cases seems to be, that with the *gen.* the meaning is simply 'to remember,' the object being perhaps regarded as that *from* which, as it were, the memory emanates (comp. Donalds. *Gr.* § 451. *gg*); with the *accus.* the meaning is rather to 'keep in remembrance,' 'to bear in mind;' see Winer, *Gr.* § 30. 10, p. 184, and comp. Bernhardy, *Synt.* III. 51, p. 177. The exhortation does not seem dogmatical (πρὸς τοὺς αἱρετικοὺς ἀποτεινόμενος, Chrys., Est.), nor even directly hortatory ('recordare, ita ut sequare,' Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was pleased to assume indeed man's nature, yet came, as the word of promise had declared, of the kingly seed of David.

ἐγηγερμ. ἐκ νεκρῶν must obviously be connected immediately with 'Ι. Χ.; not, 'that He was raised,' *&c.*, Vulg., Auth., Alf. (*in loc.*), but '*as one raised*,' &c. (Goth. 'urrisanana'); compare Winer, *Gr.* § 45. 4, p. 309, and see Alford *on* 1 *John* iv. 2, but correct 'primary' and 'secondary' into 'secondary' and 'tertiary' (Donalds. *Gr.* § 417). On the use of the perfect (ἐγηγερμ.) in this and other events in our Lord's life as marking their permanent character, see Green, *Gr.* p. 22.

ἐκ σπέρματος Δαυίδ] Scil. γενόμενον, not τὸν γενόμενον, De W. The meaning of this clause, thus placed (appy. with studied emphasis) out of its natural order, can only be properly understood by comparing Rom. i. 3. From that passage it would seem that it can here scarcely be intended to point to Christ merely on the side of His human nature (Mosh.), and as a bare antithesis to ἐγηγερμ.: much less has it any reference to current Docetist doctrines (De W., Baur, *Pastoralbr.* p. 102). It points indeed, as the context here suggests, and the words κατὰ σάρκα in Rom. *l.c.* seem to render certain, to Christ's *human* nature, but it points to it at the same time as derived through the greatest of Israel's Kings, and as in the fulfilment of the sure word of prophecy, Jer. xxiii. 5, Matth. xxii. 42, John vii. 42; see Wiesing. *in loc.*, who has very ably elucidated the force and meaning of this clause.

κατὰ τὸ εὐαγγ. μου] '*according to my Gospel*,' *i.e.* 'the Gospel entrusted to me to preach,' τὸ εὐαγγέλ. ὃ εὐαγγελίζομαι, 1 Cor. xv. 1, comp. Rom. ii. 16, xvi. 25; 'suum appellat ratione ministerii,' Calv. *on Rom.* ii. 16. The remark of Jerome, 'quotiescunque in epistolis suis dicit Paulus juxta evang. meum de Lucæ significat volumine,' noticed by Fabricius (*Cod. Apocr. N.T.* p. 372), and here pressed by Baur (*Pastoralbr.* p. 99), cannot be substantiated. There *may* be an allusion to the τινὲς ἕτερα εὐαγγελιζόμενοι, Theoph., but it here scarcely seems intended.

9. **ἐν ᾧ]** '*in which*,' as the official sphere of action, scil. 'in quo prædicando,' Möller,—not, 'on account of which,' Beza 2: comp. Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3. Wiesinger hesitatingly proposes to refer ἐν ᾧ to Christ; such a construction is of course possible (comp. Eph. iv. 1), but involves a departure from the ordinary

ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. διὰ τοῦτο πάντα 10
ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύ-

rule of connexion, which does not seem required by the context.

μέχρι δεσμ.] '*even unto bonds,*' Auth.; comp. Phil. ii. 8, *μέχρι θανάτου*, Heb. xii. 4, *μέχρις αἵματος*. The distinction between *μέχρι* and *ἄχρι*, urged by Tittmann, *Synon.* I. p. 34, according to which 'in *ἄχρι* cogitatur potissimum totum tempus [*ante*], in *μέχρι* potissimum finis temporis [*usque ad*], in quo aliquid factum est,' independently of being appy. exactly at variance with the respective derivations [connected with *ἀκρός*, *μακρός*, see Donalds. *Cratyl.* § 181], has been fully disproved by Fritz. *Rom.* v. 14, Vol. I. p. 308, note. The only reasonable and natural distinction is that suggested by derivation, viz. that *ἄχρι*, in some passages, seems to preserve an *ascensive*, *μέχρι* an *extensive* reference (see esp. Klotz, *Devar.* Vol. II. p. 225); yet still usage so far contravenes this, that the real difference between the particles seems only to consist in this, that *ἄχρι* is also an adverb, *μέχρι* not so; that *μέχρις οὗ* is used with a gen. (Herm. *Viger.* No. 251), but not so *ἄχρις οὗ*; and finally, that the one occurs in certain formulæ more frequently than the other, and yet that this again seems only fairly referable to the 'usus scribendi' of the author. The note of Fritzsche, *Rom. l.c.*, on these particles, and the good article by Klotz, *Devar.* Vol. II. p. 224—231, will both repay the trouble of consultation.

κακοῦργος] '*a malefactor,*' only here and Luke xxiii. 32, 33, 39. It enhances the preceding words *τὰ τῶν κακούργων ὑπομένω πάθη*, Theod.: there may be too *perhaps* a paronomasia, *κακοπαθ. κακοῦρ.*, 'mala patior tanquam malefactor,' Est.

οὐ δέδεται] '*is not* (has not been and is not) *bound;*' with evident allusion (per paronomasiam) to the preceding *δεσμῶν*. The reference must not be limited to the Apostle's particular case (*δεσμοῦνται αἱ χεῖρες, ἀλλ' οὐχ ἡ γλῶττα*, Chrys.; 'this hath not restrained me in mine office,' Hamm.), but seems perfectly general, whether in reference to himself or others, *ἡμῶν δεδεμένων λέλυται καὶ τρέχει*, Theoph.; comp. Phil. i. 12. The full adversative force of *ἀλλά*, '*yet, nevertheless,*' must not be left unnoticed; comp. Klotz, *Devar.* Vol. II. p. 3.

10. **διὰ τοῦτο**] Scarcely 'quia me vincto evangelium currit,' Beng., still less a *πλεονασμὸς ἑβραϊκός*, Coray, but rather, '*propter hoc*, id est, ut evangelium disseminetur, ut verbum Dei currat et clarificetur,' Est., the negative statement *οὐ δέδεται* being treated as if it had been a *positive* statement of the *προκοπή* of the Gospel. Having mentioned the bonds which his preaching had entailed on him, he adds with increasing emphasis, *πάντα ὑπομένω*; bonds,—yea all things, sufferings, death: see Acts xxi. 13.

ὑπομένω] '*endure,*' '*sustain,*' 'sustineo,' Vulg.,—not exactly 'am content to suffer anything,' Peile (*πάσχω*, Chrys.), as this too much obscures the normal meaning of *ὑπομ.* in the N.T., which is rather that of a brave bearing up against sufferings ('animum in perferendo sustinet,' Tittm. *Synon.* I. p. 194, see Trench, *Synon.* Part II. § 3) than a mere tame and passive sufferance (*ἀνέχεσθαι*) of them; see below, ver. 12, Rom. xii. 12, James i. 12, al., and contrast *ἀνεχόμεθα*, 1 Cor. iv. 12 (*ὑπέσχον*, Psalm lxxxix. 51), where a meek suffering is intended to be specially depicted. Even in the

11 χωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. πιστὸς
12 ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ

case of παιδεία, the Christian ὑπομένει (Heb. xii. 7 *Rec.*, comp. 1 Pet. ii. 20), it is to be the endurance of a quick and living, not the passiveness of a dead and feelingless soul. Thus then the meaning assigned to ὑπομονὴ by Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 225, as its *primary* one, viz. 'la soumission pure et simple qui accepte la douleur,' seems certainly too *passive*, and is moreover not substantiated by the exx. adduced, Rom. viii. 25, xv. 4, 2 Cor. i. 6; see Meyer *on* 1 *Cor.* xiii. 7, Fritz. *Rom.* Vol. I. p. 258.

τοὺς ἐκλεκτούς] '*the elect*,' those whom God in His infinite mercy, and in accordance with the counsels of His 'voluntas liberrima,' has been pleased ἐκλέξασθαι; see notes *on Eph.* i. 4. There appears no reason whatever for here limiting the ἐκλεκτοὶ to those who had not yet received the message of the Gospel (De W.), 'qui adhuc ad Christi ovile sunt adducendi' (Menoch. ap. Pol. *Syn.*), and still less for confining it to those who had already received it (Grot.): the reference is perfectly general, timeless, and unrestricted. On St Paul's use of ἐκλεκτοί, comp. Reuss, *Théol. Chrét.* IV. 14, Vol. II. p. 133. **καὶ αὐτοί**] '*they too*,' they as well as I; ὡς καὶ ἡμεῖς· καὶ γὰρ καὶ ἡμᾶς ὁ Θεὸς ἐξελέξατο, Chrys. The reference advocated by De W., 'they as well as those who already believe,' seems certainly untenable,—on this ground, that it would imply a kind of contrast between the πιστοὶ and ἐκλεκτοί; whereas the πιστοί, as Wiesinger fairly observes, must both be and remain ἐκλεκτοί. The tacit reference of the Apostle to himself does not involve terms of greater assurance than the date of the Ep. and its language elsewhere (ch. iv. 8) fully warrant.

τῆς ἐν Χρ. Ἰ.] Emphatic; τῆς ὄντως σωτηρίας, Chrys. On the use of the article, see notes on ch. i. 13.

μετὰ δόξης αἰων. is appended to σωτηρία, and, while serving to enhance it, also marks it as in its highest and completest realization belonging to the *future* world; ἡ ὄντως δόξα ἐν οὐρανοῖς ἐστιν, Chrys. Thus then, though there were sufferings in this world, there was in the world to come salvation and glory.

11. **πιστὸς ὁ λόγος**] '*Faithful is the saying*:' compare notes *on* 1 *Tim.* i. 15. Here, as in 1 Tim. iv. 9, the use of γὰρ in the following clause seems to suggest a reference to the *preceding* words; πιστ. ὁ λόγ. ποῖος; ὅτι οἱ ἐκλεκτοὶ ἐνδόξου καὶ αἰωνίου σωτηρίας ἐπιτεύξονται, Theoph. after Chrys.; similarly Œcum. If with Huth., Leo, al., the formula be referred to what follows, the proper force of γὰρ can scarcely be maintained: even in its most decidedly *explanatory* uses, the conclusive force (the ἄρα portion, see Klotz, *Devar.* Vol. II. p. 232), though subordinated to the affirmative, is never so completely obscured ('videlicet,' Peile, 'nimirum,' Leo) as must be the case in the present passage. In Matth. i. 18, noticed by De W., the use of γὰρ was suggested by the preceding οὕτως, besides the reading is doubtful; see Kühner on Xen. *Mem.* I. 1. 6.

εἰ γὰρ κ.τ.λ.] It has been asserted by Münter (*Christl. Poes.* p. 29), Mack, Conyb., al., that the latter part of this, and the whole of the two following verses are taken from some Christian hymn. Though the distinctly

ὑπομένομεν, καὶ συνβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖ-
νος ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς 13
μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

rhythmical character of the clauses (see the arrangement in Mack, who however erroneously includes the first γὰρ in the quotation), and the apparent occurrence of another specimen in 1 Tim. iii. 16, certainly favour such a supposition; still the argumentative γὰρ (*Lachm.*, *Tisch.*, with all the uncial MSS. [probably A] except Kℵ[4]) in ver. 13 seems so far opposed to the hymnal character of the quotation as to leave the supposition very doubtful. It is not noticed in Rambach's *Anthologie*, Vol. I. p. 33, where it would scarcely have been omitted if the hypothesis had not seemed untenable.

εἰ συναπεθάνομεν] '*if we died with* (*Him*);' the σὺν obviously refers to Χρ. Ἰησ. ver. 10. The death here alluded to must, in accordance with the context, be simply ὁ διὰ παθημάτων θάνατος, not *also* ὁ διὰ τοῦ λουτροῦ, Chrys., and the Greek expositors. In the very similar passage, Rom. vi. 8, the reference, as ver. 11 sq. clearly show, is *ethical;* here however such a reference would seem inconsistent with the general current of the argument, and esp. with ver. 12. The aorist must not be passed over; it marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the Apostle died when he embraced the lot of a daily death (καθ' ἡμέραν ἀποθνήσκω, 1 Cor. xv. 31), and of a constant bearing about the νέκρωσιν τοῦ Ἰησοῦ, 2 Cor. iv. 10. **καὶ συνζήσ.**] '*we shall also live with* (*Him*),' not in an ethical sense, but, as the antithesis necessarily requires, with *physical* reference to Christ's resurrection (comp. ἐγηγερμένον, ver. 8); by virtue of our union with Him in His death, we shall hereafter share with Him His life; comp. Phil. iii. 10.

12. **εἰ ὑπομένομεν**] '*if we endure*,' scil. with Him; present; this was a continuing state. On the meaning of ὑπομένειν, see notes on ver. 10. **καὶ συνβασιλεύσομεν**] '*we shall also reign with* (*Him*);' extension of the previous idea συνζήσομ.; not only shall we live, but also be kings with Him; comp. Rom. v. 17, viii. 17, Rev. i. 6. Συνβασ. is only a δὶς λεγόμ. in N.T., here and 1 Cor. iv. 8; comp. Polyc. *Phil.* 5. **εἰ ἀρνησόμεθα**] '*if we shall deny* (*Him*),'—'aut facto, aut verbo, aut etiam silentio,' Est.; comp. Matth. x. 32, 33: οὐκ ἐν τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ ἐν τοῖς ἐναντίοις αἱ ἀμοιβαί, Chrys. The *future* conveys the idea of the ethical possibility of the action; comp. Winer, *Gr.* § 40. 6, p. 250: we have thus in the hypothetical clauses, aorist, present, and future. The precedence of ἀρνεῖσθαι to ἀπιστεῖν is not to be ascribed to the fact that 'abnegatio...fidem quæ fuerat extinguit,' Beng., but rather to this, that a persistent state of unbelief (ἀπιστοῦμεν) is far worse than a denial which might be (as in the case of St Peter) an act committed in weakness and bitterly repented of; comp. Leo. The reading is not quite certain: ἀρνησόμ. is supported by ACℵ[1]; Syr., Vulg. (FG here omit some words), while ἀρνούμ. (*Rec.*) has DEKLℵ[4]; Clarom., Vulg. (Amiat.), but seems, on the whole, more probably corrected to harmonize with the pres. ὑπομένομεν, than altered to balance ἀρνήσεται.

13. **εἰ ἀπιστοῦμεν**] '*if we are unbelieving*,'—or, to preserve the paronomasia, '*are faithless*,' ἄπιστοι ἐσμεν

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, ἐπ'

Charge men to avoid babblings which really lead to the subversion of faith. God knows His own.
Follow practical religion, be meek and eschew contentions.

(comp. Fritz. *Rom.* iii. 3),—not specifically 'in Him' (Syr.), or 'in His resurrection,' ὅτι ἀνέστη (Chrys.), or 'in His divinity,' ὅτι Θεός ἐστι (Œcum. 2),—but generally, 'if we exhibit unbelief,' whether as regards His attributes, His promises, or His Gospel; 'infidelitas positiva significatur, quæ est eorum qui veritatem auditam recipere nolunt, aut semel receptam deserunt,' Estius. De W., Wiesing., and others, following Grot., translate ἀπιστ. 'untreu sind,' 'are unfaithful,' appealing to the similar passage, Rom. iii. 3. This is certainly plausible on account of the following πιστός, still neither *there* (see esp. Meyer *in loc.*) nor *here* is there sufficient reason for departing from the regular meaning of ἀπιστεῖν (Mark xvi. 11, 16, Luke xxiv. 11, 41, Acts xxviii. 24), which, like ἀπιστία, seems *always* in the N. T. to imply not 'untrueness,' 'unfaithfulness,' but definitely 'unbelief.' This is still further confirmed by the species of climax, ἀρνησόμ., ἀπιστοῦμεν; see above, on ver. 12.

πιστός] '*faithful*,' both in His nature and promises; comp. Deut. vii. 9, Rom. iii. 3, 4. Though we believe not Him and His promises, yet He remains unchanged in His faithfulness and truth; *πιστός ἐστι καὶ αὐτός, ὀφείλων πιστεύεσθαι ἐν οἷς ἂν λέγῃ καὶ ποιῇ, αὐτὸς ἄτρεπτος μένων καὶ μὴ ἀλλοιούμενος κ.τ.λ.*, Athan. *cont. Arian.* III. Vol. *i.* p. 377 (Paris, 1627).

οὐ δύν. κ.τ.λ.] '*He cannot deny Himself*,' or be untrue to His own essential nature; *δύναται καθ' ἡμᾶς πάντα ὁ Θεός, ἅπερ δυνάμενος τοῦ Θεὸς εἶναι καὶ τοῦ ἀγαθὸς εἶναι καὶ τοῦ σοφὸς εἶναι οὐκ ἐξίσταται*, Orig. *Cels.* Lib. III. § 70; see also Pearson, *Creed*, Art. VI. Vol. I. p. 339 (ed. Burt.). On the aor. infin. after δύναται see notes *on Eph.* iii. 4.

14. **Ταῦτα ὑπομίμν.**] '*put* (*them*) *in remembrance of these things*,' scil. of the truths mentioned in ver. 11—13; comp. Tit. iii. 1, 2 Pet. i. 12. The most natural supplement to ὑπομίμνησκε is not ἄλλους (Theoph., Œcum.), but αὐτούς (Syr.), whether generally 'eos quibus præes,' Beng., or, as the meaning of the verb seems to suggest, 'the faithful,' those who already believe, but require to be reminded of these eternal truths.

διαμαρτυρόμενος] '*solemnly charging* (*them*);' similarly with an inf. in Polyb. *Hist.* I. 33. 5, ib. 37. 4, III. 15. 5: see notes *on* 1 *Tim.* v. 21.

μὴ λογομαχεῖν] '*not to contend about words*,' 'not to indulge in λογομαχίαι,' see notes *on* 1 *Tim.* vi. 4. The reading is somewhat doubtful: *Lachm.* reads λογομάχει with AC[1]; Clarom., Aug., Vulg., Æth.; Latin Ff.; so also *Tisch.* ed. 1, who however in ed. 2, 7, has (as it would seem, rightly) restored the *inf.* with C[3]DEFGKLℵ; nearly all mss.; Syr. (both), Goth.; Clem., Chrys., Theod., al.; so Mill, *Prolegom.* p. XLIX. Though the change from the imper. to the infinitive might be thought not wholly improbable, as the inf. might seem an easier reading (comp. however ch. iv. 2), yet a conformation of the inf. to the preceding and succeeding imp. seems equally plausible. The preponderance of external authority may thus be allowed to decide the question. If the imper. be adopted, a stop must be placed after Κυρίου. **ἐπ' οὐδὲν χρήσιμον**] '(*a course*) *useful for nothing*;' not an independent clause involving a separate predication ('ad

οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. σπού- 15
δασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην

nihil enim utile est, nisi,' *&c.*, Vulg., sim. Clarom.), but in opposition to the preceding sentence; comp. Mark vii. 19, and see Winer, *Gr.* § 59. 9, p. 472. The reading is here again by no means certain. The balance of critical authority seems *now* in favour of *ἐπ' οὐδὲν* with ACℵ[1] (*ἐπ' οὐδενὶ γάρ*, FG); 17 (*Lachm.*, *Tisch.* ed. 7); so Huther. Still the reading retained in ed. 1, 2, *εἰς οὐδὲν* with DEKLℵ[4] (*Tisch.* ed. 2), deserves much consideration, especially on internal grounds; for though, on the one hand, it is possible that *εἰς* might have been the result of a change to avoid the seeming difficulty of *ἐπὶ* twice used thus contiguously, and the *ἐπ' οὐδενὶ* of FG might have been a correction; it is certainly not improbable, on the other hand, that the eye of the transcriber might have been caught by the following *ἐπὶ*, and that the substitution is accidental. St Paul's love of prepositional variation (comp. notes *on Gal.* i. 1) is also an argument of no inconsiderable weight. In *εἰς οὐδὲν* the idea of *destination* is marked *perhaps* a little more laxly (comp. Acts xvii. 21, and Winer, *Gr.* § 49. a, p. 354), in *ἐπ' οὐδὲν* (comp. *ἐφ' ὅ*, Matth. xxvi. 50, scil. *τὸ κατὰ σκόπον πράττε*, Euthym.; [Demosth.] *Aristog.* p. 779, *ἐπὶ καλὸν...πρᾶγμα...χρήσιμος*) a little more stringently. It is singular that *χρήσιμον* is a *ἅπαξ λεγόμ.* in the N.T.; *εὔχρηστος* however is found with *εἰς* in ch. iv. 11.

ἐπὶ καταστροφῇ] *'for the subversion,'* not, as it ought to be, for the *edification* (*οἰκοδομή*) of the hearers; comp. *εἰς καθαίρεσιν*, 2 Cor. xiii. 10. 'Επὶ here seems to include with the idea of *purpose* and *object* (comp. notes *on Gal.* v. 13, and *on Eph.* ii. 10) that also of the *result* to which the *λογομαχίαι* inevitably led, 'subversionem pariunt,' Just. The primary object of the false teachers, in accordance with their general character, might have been to convince, or to make gain out of the hearer (comp. Tit. i. 11); the result, whether contemplated or not, was his *καταστροφή*. These ideas of *purpose* and *result* are frequently somewhat blended in the use of *ἐπὶ* with the dat.; comp. Xen. *Mem.* II. 3. 19, *τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι*, and compare the formula *τὴν ἐπὶ θανάτῳ*, Arrian, *Anab.* VII. 8. 7 (Xen. *Anab.* I. 6. 10); see Winer, *Gr.* § 48. c, p. 351, Bernhardy, *Synt.* v. 24, p. 251.

15. **δόκιμον**] *'approved,'* one who can stand the test (comp. *δόκιμον ἀργύριον*, Poll. *Onomast.* III. 86), just as *ἀδόκιμος* (ch. iii. 8, Tit. i. 16, al.) is one who cannot (comp. Rom. xiv. 18, xvi. 10, 1 Cor. xi. 19, al.), explained more fully in the following clause, but obviously not to be joined with *ἐργάτην* (Mack). The termination *-ι-μος* (the first part of which points to *quality*, the second to *action*, Donalds. *Cratyl.* § 258) is annexed according to somewhat differing analogies; comp. Buttm. *Gr.* § 118. 13.

παραστῆσαι τῷ Θεῷ] *'exhibere Deo,'* Vulg., Clarom.; comp. Rom. vi. 13, 1 Cor. viii. 8, Eph. v. 27: the assertion of Tholuck (*on Rom. l. c.*), that *παριστάνειν τινί τι* is 'jemandem etwas zu *freiem* Gebrauch vorlegen,' cannot be substantiated; it is simply 'sistere, exhibere, alicui aliquid' (Fritz. *Rom.* Vol. I. p. 403), the context defining the application and modifying the translation.

ἐργάτην] *'a workman,'* not perhaps without reference to the *laborious* nature of the work, the *ἔργον εὐαγγελιστοῦ*, ch. iv. 5, al.: similarly, but in a bad refer-

ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
16 τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον

ence, 2 Cor. xi. 13, Phil. iii. 2; comp. Deyling, *Obs.* Vol. IV. 2, p. 623.

ἀνεπαίσχυντον] '*not ashamed;*' ἅπ. λεγόμ.: not with any active or middle force (ὁ ἐργάτης οὐδὲν αἰσχύνεται πράττειν, Chrys.), with reference to feeling shame in the cause of the Gospel (Theoph., Œcum.; comp. μὴ ἐπαισχυνθῇς, ch. i. 8), but *passively*, 'non pudefactum,' Bengel; comp. Phil. i. 20, ἐν οὐδενὶ αἰσχυνθήσομαι.

ὀρθοτομοῦντα] '*cutting, laying out, straight,*' as a road, *&c.;* comp. Theod., ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐθείας τὰς αὔλακας ἀνατέμνοντας. Various interpretations have been assigned to this passage, in most of which the idea of τέμνειν,—*e.g.* τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα ἔκκοπτε, Chrys.; 'translatio sumpta ab illâ legali victimarum sectione,' Beza; 'acsi pater alendis filiis panem in frusta secando distribueret,' Calv.,—is unduly pressed and arbitrarily explained. The real emphasis however rests rather on the ὀρθός; comp. ὀρθοποδεῖν, Gal. ii. 14, and the force of the adj. in καινοτομεῖν, Plato, *Legg.* VII. p. 797 B, al.; but this again must not be pressed to the complete exclusion of the verbal element, as in Greg. Naz. *Orat.* II. p. 23, where ὀρθοτ. nearly = ὀρθῶς ὁδεύειν, see Kypke, *Obs.* Vol. II. p. 370. Thus then it will be most correct to adhere closely to the primary meaning 'to cut in a straight line' (Rost u. Palm, *Lex.* s.v.), and to regard it as a metaphor from laying out a road (comp. Prov. iii. 6, ἵνα ὀρθοτομῇ τὰς ὁδούς σου), or drawing a furrow (Theod.), the merit of which is to consist in the *straightness* with which the work of cutting or laying out is performed. The word of truth is, as it were, an ὁδός (comp. De W.), which is to be laid out straightly and truly. The *meaning* is rightly retained by Syr. ܡܟܪܙܢ ܬܪܝܨܐܝܬ [prædicans recte] and Vulg., 'recte tractantem,' but the metaphor is thus obscured. For the various interpretations of this passage, see Wolf, *in loc.* Vol. IV. p. 513 sq., and esp. Deyling, *Obs.* Vol. IV. 2, exerc. III. 10 sq., p. 618 sq., where this expression is very elaborately investigated.

τῆς ἀληθείας] '*of Truth,*' not the gen. of apposition, but *substantiæ;* see notes *on Eph.* i. 13, and compare Scheuerlein, *Synt.* § 12. 1, p. 82.

16. **κενοφωνίας**] '*babblings;*' only here and 1 Tim. vi. 20, where see notes.

περιΐστασο] '*withdraw from,*' ܐܫܬܠܝ ܡܢ [subduc te a] Syr., περίφευγε, Hesych.,—not '*cohibe,* sc. ne ulterius grassarentur' (Raphel, Beza, and even Suicer, *Thesaur.* s.v. Vol. II. p. 673), a meaning not lexically tenable. It occurs in the N.T. (in the present form) only here and Tit. iii. 9; comp. Lucian, *Hermot.* § 86, ἐκτραπήσομαι καὶ περιστήσομαι, but not Polyb. *Hist.* III. 84. 11 (cited by Raphel), as there the verb has its usual meaning. The expression περιΐστασθαί τι or τινα (the latter [in the *sing.*] condemned by Lucian, *Pseudos.* § 4, and Thom. M. s. v. p. 708, ed. Bern., but defended by Lobeck, Soph. *Ajax*, 82, p. 109), in the sense of 'making a circuit so as to avoid,'—surely not 'to hedge oneself in,' Peile,—occurs occasionally in later writers, see exx. in Elsner, *Obs.* Vol. II. p. 314, Rost u. Palm, *Lex.* s. v. Vol. II. p. 846, and comp. Dorville, *Chariton,* I. 13, p. 136, by whom this use of περιΐστ. is fully illustrated.

γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς 17
γάγγραινα νομὴν ἕξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,
οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν 18

προκόψουσιν] '*they will make advance*,' scil. 'the false teachers,' those who utter the κενοφωνίας (comp. αὐτῶν, ver. 17, and ch. iii. 9, 13), not the κενοφωνίαι themselves, Luther, al. Observe the future, which shows that the error of the false teachers in its most developed state had not yet appeared; see notes *on* 1 *Tim.* i. 3, iv. 1. The form προκόπτω, though condemned by Lucian, *Pseudos.* § 5, is rightly maintained by Thom. M. and Phrynichus; the subst. προκοπή is however indefensible, see notes *on* 1 *Tim.* iv. 15. It is used in the N. T. de *bono* (Luke ii. 52), de *malo* (here, and ch. iii. 9, 13) and de *neutro* (Rom. xiii. 12). **ἀσεβείας**] '*of impiety*,' or, better to preserve the antithesis to εὐσέβ., '*of ungodliness;*' gen. dependent on πλεῖον, and either the gen. of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), or more probably the gen. *materiæ*, as in the gen. after τοῦτο, τοσοῦτο, κ.τ.λ.; comp. Joseph. *Bell.* VI. 2. 3, προὔκοψαν εἰς τοσοῦτον παρανομίας (De W.), and see Krüger, *Sprachl.* § 47. 10. 3. In such cases, as Krüger observes, the gen. is commonly anarthrous, and a preposition (as here) not unfrequently precedes.

17. **γάγγραινα**] '*a gangrene*,' '*an eating sore;*' according to Galen on Hippocr. *de Artic.* Vol. XII. p. 407, intermediate between the φλεγμονή and the σφάκελος, and leading the way to the latter. The rather singular expression νομὴν ἕξει ('pastionem habebit,' Erasm.) and the deriv. of γαγγρ. [γράω, γραίνω, connected with Sanscr. *gras.* 'devorare,' comp. Pott, *Etym. Forsch.* Vol. I. p. 278] both point to the evil as being *extensive* in its nature (comp. Gal. v. 9, and notes *in loc.*) rather than *intensive* (Mack), though it is not improbable that the γαγ. was primarily an intensive reduplication; see Bopp, *Gr.* p. 569. So also distinctly, though with a retention of the original word, Syr. ܢܘܡܐ ܢܐܚܘܕ ܒܣܓܝܐܐ [νομὴν habebit in multis]; comp. Ovid, *Metam.* II. 825, 'solet immedicabile cancer Serpere, et illæsas vitiatis addere partes.' The error of these teachers was spreading, and the Apostle foresees that it was yet further to spread, and to corrupt the Ephesian community to a still more lamentable extent; 'res miserabili experimento notior quam ut pluribus verbis declarari debeat,' Est.
Ὑμέν. καὶ Φίλ.] Two false teachers of whom nothing certain is known; Vitringa (*Obs. Sacr.* IV. 9, Vol. I. p. 926) thinks that they were Jews, and probably Sadducees. The latter supposition seems very doubtful; comp. next note, and Burton, *Bampt. Lect.* p. 135 sq. Hymenæus is probably the same as the false teacher mentioned in 1 Tim. i. 20; see notes *in loc.*

18. **οἵτινες**] '*men who*,' pointing to them with a very faint explanatory force as members of a class; see notes *on Gal.* ii. 4. **περὶ τὴν ἀλήθ. κ.τ.λ.**] '*as concerning the truth missed their aim:*' so 1 Tim. vi. 21. On ἠστόχ. compare notes *on* 1 *Tim.* i. 6, and on the use of περί, notes *on ib.* i. 19. **λέγοντες κ.τ.λ.**] '*saying that the resurrection has already taken place:*' characteristic and distinguishing feature of their error. All recent

ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τήν τινων
19 πίστιν. Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν,

commentators very pertinently adduce Iren. *Hær.* II. 31. 2. ed. Mass., 'esse resurrectionem a mortuis agnitionem ejus quæ ab ipsis dicitur veritatis;' Tertull. *de Resurr.* 19, 'asseverantes...resurrectionem eam vindicandam quâ quis aditâ [additâ, *Rhen.*, *Seml.*] veritate redanimatus et revivificatus Deo, ignorantiæ morte discussâ, velut de sepulchro veteris hominis eruperit;' August. *Epist.* 55 [119]. 4, 'nonnulli... arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam.' These quotations both verify the Apostle's prediction, and serve to define, with some show of probability, the specific nature of the error of Hymenæus and Philetus. The false asceticism which is so often tacitly alluded to and condemned in these Epp. led very probably to an undue contempt for the body (developed fully in the 'hylic' theory of the Gnostics, Theod. *Hær.* I. 7, comp. Neand. *Hist. of Ch.* Vol. II. p. 116, Clark), to false views of the nature of death (see Tertull. *l.c.*), and thence to equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a *spiritual* meaning and application; 'they allegorized away the doctrine, and turned all into figure and metaphor,' Waterl. *Doct. of Trin.* IV. Vol. III. p. 459. Grinfield (*Schol. Hell.* p. 603) cites Polyc. *Phil.* 7, but there the heterodoxy seems to be of a more fearful and antinomian character. The error of Marcion, to which Baur (*Pastoralbr.* p. 38) here finds an allusion, was of a completely different kind; 'Marcion in totum carnis resurrectionem non admittens, et soli animæ salutem repromittens, non qualitatis sed substantiæ facit quæstionem,' Tertull. *adv. Marc.* V. 10. The reference to the renewal of generations ἐκ παιδοποιΐας (Theod.), or to the resurr. at the crucifixion, Matth. xxvii. 52 (Schoettg.), scarcely need be alluded to. Further notices of this early heresy will be found in Walch, *Gesch. der Ketz.* Vol. I. p. 129, Burton, *Bampt. Lect.* Note 59, p. 428; comp. Usteri, *Lehrb.* II. 2. B, p. 344. **ἀνατρέπουσιν κ.τ.λ.**] '*subvert the faith of some;*' see Tit. i. 11. We cannot safely infer from this use of τινων that the number of the subverted was small (comp. Chrys. οὐ πάντων ἀλλά τινων); τινὲς is simply 'sundry persons,' the old Germ. 'etwelche,' Krüger, *Sprachl.* § 51. 16. 14; comp. Meyer *on Rom.* iii. 3.

19. **μέντοι**] '*however,*' '*nevertheless;*' this compound particle—which primarily conveys 'majorem quandam asseverationem' (Klotz, *Devar.* Vol. II. p. 663), and, as its composition shows, unites both confirmation (μὲν) and restriction (τοί), 'certe quidem' (Hartung, *Partik.* Vol. I. p. 593),—frequently, as in the present case, involves an opposition to a preceding clause, and meets a possible objection; 'though some may be subverted, yet assuredly the firm foundation of God stands unshaken as ever;' 'quamvis quorundam subvertatur fides, non tamen fundamentum Dei,' Est. The particle only occurs here in St Paul's Epp., five times in St John (ch. iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4), once in St James (ch. ii. 8), and once in St Jude (ver. 8). As a general rule, μέντοι is perhaps most correctly printed as one word, as by *Lachm.*, *Tisch.*, especially when other enclitics are joined with it; see Ellendt, *Lex. Soph.* Vol. II. p. 80.

ὁ...στερ. θεμέλ. τοῦ Θεοῦ] '*the firm*

ἔχων τὴν σφραγῖδα ταύτην Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ

foundation of God;' *i.e.* 'laid by Him,' not so much a *possessive* gen. as a gen. *auctoris* or *originis*, see Scheuerl. *Synt.* § 17. 1, p. 125, compared with p. 115, and with notes *on* 1 *Thess.* i. 6. It is unnecessary to recount the different and very arbitrary interpretations which this expression has received. The only satisfactory interpr. is that adopted by Est. 1, Tirin. (ap. Pol. *Syn.*), and now nearly all modern commentators, according to which the *θεμέλ. τοῦ Θεοῦ* is the *Church*,—not merely the *στερεαὶ ψυχαί* (Chrys.), the *ἀπερίτρεπτοι* (Œcum.) viewed separately, and in contrast with the subverted (comp. Neander, *Planting*, Vol. 1. p. 492 Bohn), but collectively, the *ἐκκλησία ὑπὸ Θεοῦ τεθεμελιωμένη*. It is here called a *θεμέλιος*, not 'per metonymiam' for *οἶκος*, Coray, al., but (*a*) to mark the Church of Christ and His Apostles as a foundation placed in the world on which the whole future *οἰκοδομὴ* rests (comp. Eph. ii. 20 sq.); and (*b*) to convey the idea of its firmness, strength, and solidity; comp. especially 1 Tim. iii. 15. On *θεμέλ.* compare notes *on* 1 *Tim.* vi. 19. Notices of the various aberrant interpretations will be found in De W. *in loc.* **ἔχων**] '*seeing it hath;*' part. with a very faint *causal* force, illustrating the previous declaration; comp. Donalds. *Gr.* § 615. **τὴν σφραγῖδα ταύτην**] '*this seal,*' i.e. '*this impression, inscription;*' comp. Rev. xxi. 14, where each *θεμέλιος* had the name of an apostle inscribed thereon. There may possibly be, as De W. suggests, an allusion to Deut. vi. 9, xi. 20. The term *σφραγῖδα* is used rather than *ἐπιγραφὴν* to convey the idea of its solemn, binding, and valid character. Of the two inscriptions, the first **ἔγνω** κ.τ.λ. seems certainly to involve an allusion to Numb. xvi. 5, *ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ* [Heb. fut. Hiph. יֹדַע], and is in the language of grave *consolation*, John x. 14, 27; 'He knoweth (not necessarily 'novit *amanter*,' Beng., comp. notes *on Gal.* iv. 9) who are His true servants, and will separate them from those who are not.' On the practical aspects of this declaration, comp. Taylor, *Life of Chr.* III. 13, disc. 16, and the brief but consolatory remarks of Jackson, *Creed*, XII. 6. 3. The second **Ἀποστ. κ.τ.λ.** possibly has continued allusion to Numb. xvi., see ver. 26, *ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρ. τῶν σκληρῶν τούτων*, though expressed in a wider and more general form (comp. Isaiah lii. 11), and is in the language of *warning*.

ὁ ὀνομάζων] '*who nameth;*' not ܕܩܳܪܶܐ [qui vocat] Syr., 'qui invocat,' Wahl, but 'qui nominat,' Vulg. (misquoted by Beza), Goth.,—scil. as his Lord and God, 'qui rogatus cujus sit disciplinæ Christum nominat ut magistrum,' Grot.; comp. Isaiah xxvi. 13, *Κύριε ἐκτός σου ἄλλον οὐκ οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν.* **ἀδικίας**] '*unrighteousness;*' the opposite of *δικαιοσύνη*, Aristot. *Rhet.* I. 9. 7, joined by Plato, *Gorg.* p. 477 C, with *σύμπασα ψυχῆς πονηρία*. In its Christian usage and application it is similar in meaning to, but of wider reference than *ἀνομία*, comp. 1 John v. 17; '*ἀδικία* de quâcunque improbitate dicitur, quatenus *τῷ δικαίῳ* repugnat,' Tittmann, *Synon.* I. p. 48; as *δικαιοσύνη* is *συναγωγὴ καὶ ἕνωσις πάντων τῶν καλῶν καὶ ἀγαθῶν* (Chrys. *Caten. in Job.* I.), so *ἀδικία* is the union and accumulation of all that is the reverse; comp. notes *on Tit.* ii. 14.

20 ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,
21 καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ἐὰν οὖν τις
ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν,

20. **δὲ** is certainly not 'for' (Bloomf.), but, with its proper antithetical force, notices a tacit objection which the implied statement in the last clause of the preceding verse, viz. 'that there are ἄδικοι in the Church of Christ,' might be thought to suggest: this it dilutes by showing it to be really in accordance with the counsels and will of God; 'the Church *is* indeed intrinsically holy, *but* in a large house,' *&c.*; comp. notes *on Gal.* iii. 11. The connexion and current of the Apostle's thought will be best recognised, if it be observed that in ver. 19 the Church is regarded more as an *invisible*, in the present verse more as a *visible* community: on the true import and proper application of these terms, see Jackson, *Creed*, XII. 7. 6, and Field, *Of the Church*, I. 10, p. 14.

ἐν μεγάλῃ οἰκίᾳ] *'in a large house;'* observe the epithet, and its position, Winer, *Gr.* § 59. 2, p. 464. The οἰκία is not the world (Chrys., Theoph.), but, in continuation of the previous image, the visible Church of Christ (Cypr. *Ep.* 55); the Apostle changes however the term θεμέλιος, which marked the inward and essential character of the Church, into οἰκία, which serves better to portray it in its visible and outward aspect. The Church was μεγάλη, it was like a net of wide sweep (σαγήνη, Matth. xiii. 47) that included in it something of every kind; see especially, Field, *Of the Church*, I. 7 sq., p. 11 sq., Pearson, *Creed*, Art. IX. Vol. I. p. 405 (ed. Burton), and Hooker, *Eccl. Pol.* III. 1. 8.

σκεύη χρυσᾶ κ.τ.λ.] *'vessels of gold and silver.'* By this and the following metaphorical expressions the genuine and spurious members of the Church are represented as forming two *distinct* classes, each of which, as the terms χρυσᾶ, ἀργυρᾶ, and again ξύλ. and ὀστράκ., seem to imply, may involve different degrees and gradations; the former the σκεύη εἰς τιμήν, who are called by a 'vocatio interna,' and are united in heart to the Church; the latter the σκεύη εἰς ἀτιμίαν, who are called by a 'vocatio mere externa,' and who pertain not to the 'compages domûs' (August. *de Bapt.* VII. 99 [li],—a chapter that will repay consulting), but belong to it merely outwardly and in name; comp. Jackson, *Creed*, XII. 7. 1 sq., Neander, *Planting*, Vol. I. p. 492 (Bohn), and on the whole subject, esp. the great work of Field, *supr. cit.*, particularly Book I. 6—11. Thus then the τιμή and ἀτιμία have no reference to the honour or dishonour that redound to the οἰκία or to the οἰκοδεσπότης (comp. Mack, Matth.), but, as in Rom. ix. 21 (see Meyer *in loc.*), simply appertain to, and qualitatively characterize, the vessels themselves. Möller (p. 106) justly finds in the image being thus left for interpretation to Timothy's spiritual discernment (see ver. 14 sq.) a mark of genuineness; a forger would have hardly left it unexpanded and unexplained.

21. **ἐὰν οὖν τις κ.τ.λ.**] An encouraging and consolatory exhortation, general in form, yet not without special reference to Timothy; ἐάν τις = 'si ergo quis, verbi gratiâ, Timotheus,' Beng. **ἐκκαθάρῃ ἑαυτ.**] *'shall have purged himself,'* 'expurgarit se,' Beza; not παντελῶς καθάρῃ,

ἡγιασμένον, εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον
ἀγαθὸν ἡτοιμασμένον. Τὰς δὲ νεωτερικὰς ἐπιθυ- 22
μίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην

Chrys., but (in *sensu prægnanti*) 'purgando sese exierit,' Beng.,—the ἐκ referring to those whose communion was to be left, comp. ver. 19, ἀποστήτω. The verb ἐκκαθ. occurs again in 1 Cor. v. 7, where the force of the prep., in allusion to the 'purging-*out*' from the houses of the παλαιὰ ζύμη (see Schoettg. *Hor. Hebr.* Vol. I. 598), is fully apparent. Theod. (comp. Chrys.) calls attention to τῆς γνώμης ἐξηρτημένην τὴν τοῦ κρείττονος αἵρεσιν, here fully conveyed by the act. verb with the reflexive pronoun (Beng.), and denied in a manner very unconvincing by Beza. On the great practical principle involved in this verse,—'no communion with impugners of fundamentals,' see the sound remarks of Waterland, *Doctr. of Trin.* ch. IV. Vol. III. p. 456 sq. **ἀπὸ τούτων** seems clearly to refer to ἃ εἰς ἀτιμίαν, *i.e.* the persons included in that simile,—not to the βεβήλους κενοφωνίας mentioned in ver. 16 (Est.), nor to ἀδικίας, ver. 19 (Coray), which latter seems a very far-fetched reference. In using the terms ἃ εἰς ἀτιμ., the thoughts of the Apostle were in all probability dwelling on the ψευδοδιδάσκαλοι to whom he had been recently alluding. **εἰς τιμὴν** is not to be connected with ἡγιασμένον, Syr., Vulg., Chrys., *Lachm.*, Leo (who however adopts in his text a contrary punctuation), but, as the previous connexion in ver. 20 obviously suggests, immediately with σκεῦος, the three defining clauses more fully explaining the meaning of the term.

εὔχρηστον] '*serviceable*,' ch. iv. 11, Philem. 11; ἄρα ἐκεῖνα ἄχρηστα, εἰ καί τινα χρείαν ἐπιτελεῖ; Chrys. The εὐχρηστία, as the following clause shows, is 'per opera bona, quibus et suæ et aliorum saluti ac necessitati ad Dei gloriam subserviant,' Estius.

εἰς πᾶν ἔργον κ.τ.λ.] '*prepared for every good work;*' εἰς, as usual, referring to the ultimate end and objects contemplated in the preparation; comp. Rev. ix. 7, and Winer, *Gr.* § 49. a, p. 354. Though opportunities might not always present themselves for an exercise of the ἑτοιμασία, yet it was there against the time of need; κἂν μὴ πράττῃ, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δεκτικόν, Chrys.

22. **Τὰς δὲ νεωτερικὰς ἐπιθ.**] '*But the lusts of youth,*' 'juvenilia desideria,' Vulg., Clarom.; certainly not 'cupiditates novarum rerum,' Salmas., nor 'acres, vehementes, cupid.,' Loesner, *Obs.* p. 417; see esp. Pearson, *Vind. Ign.* (ad lect.), Vol. I. p. 7 sq. (A.-C. Libr.). The previous indirect exhortation is now continued in a direct form both negatively and positively: the δὲ (which must not be omitted, as Conyb.) marks the contrast between νεωτ. ἐπιθ. and ἑτοιμασία εἰς πᾶν κ.τ.λ. The ἐπιθυμίαι do not merely refer to πορνεία, but, as the Greek commentators remark, include πᾶσαν ἐπιθυμίαν ἄτοπον (Chrys.), τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τούτοις προσόμοια (Theod.), in a word, all the lusts and passions which particularly characterize youth, but which of course might be felt by one who was not a youth in the strictest sense of the term. On the comparative youth of Timothy, comp. notes on 1 *Tim.* iv. 12. **δίωκε**] '*follow after.*' So, with the same subst., 1 Tim. vi. 11; comp. also Rom. ix. 30, 31, xii. 13, xiv. 19, 1 Cor. xiv. 1,

μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.
23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς
24 ὅτι γεννῶσιν μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι,
ἀλλὰ ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

1 Thess. v. 15 [Heb. xii. 14], where διώκειν [Heb. רָדַף Prov. xxi. 21, Psalm xxxiv. 15] is used by St Paul in the same characteristic way with abstract substantives; the correlative term is καταλαμβάνειν, Rom. ix. 30, Phil. iii. 12. On δικαιοσ. and πίστις, see notes *on* 1 *Tim.* vi. 11: ὅταν λέγῃ δικαιοσύνην, νοεῖ ὅλας τὰς ἀρετάς, Coray. **εἰρήνην** must be joined with μετὰ τῶν ἐπικαλ., not with δίωκε, Heydenr.. comp. Heb. xii. 14, εἰρήνην διώκετε μετὰ πάντων. It denotes not merely 'peace' in the ordinary sense, *i.e.* absence of contention, but 'concordiam illam spiritualem' (Calv.) which unites together all who call upon (1 Cor. i. 2) and who love their Lord; comp. Rom. x. 12, Eph. iv. 3. **ἐκ καθαρᾶς καρδ.** (see notes *on* 1 *Tim.* i. 5) belongs to ἐπικαλ. τὸν Κύρ., and tacitly contrasts the true believers with the false teachers whose καρδία like their νοῦς and συνείδησις (Tit. i. 15) was not καθαρά, but μεμιασμένη.

23. **Τὰς δὲ μωρὰς κ.τ.λ.**] '*The foolish and ignorant questions* which the false teachers especially loved to entertain and propound;' comp. Tit. iii. 9. **ἀπαιδεύτους** (a ἅπ. λεγόμ. in N. T.) is not exactly 'sine disciplinâ,' Vulg. (comp. Syr.), but, in accordance with its usual lexical meaning (Suid. ἀνόητος, Hesych. ἀμαθής), 'indoctus,' and thence, as here, 'ineptus,' 'insulsus,' Goth. 'dvalôns' [cognate with 'dull']; comp. Prov. viii. 5, xv. 14, and esp. Ecclus. x. 3, where βασιλεὺς ἀπαίδευτος stands in a kind of contrast to κριτὴς σοφός, ver. 1; comp. Winer, *Gr.* § 16. 3, p. 88. **ζητήσεις**] '*questions* (*of controversy*);' see notes *on* 1 *Tim.* i. 4. On παραιτοῦ see notes *ib.* iv. 7. **εἰδὼς ὅτι κ.τ.λ.**] '*knowing* (*as thou dost*) *that they engender contentions;*' comp. 1 Tim. vi. 4, λογομαχίας ἐξ ὧν γίνεται...ἔρεις, Tit. iii. 9, μάχας νομικάς. The use of μάχη in such applications is more extended than that of πόλεμος; 'dicitur autem μάχεσθαι de quâcunque contentione etiam animorum etiamsi non ad verbera et cædes [πόλεμον] pervenerit,' Tittm. *Synon.* I. p. 66: comp. Eustath. on Hom. *Il.* I. 177, μάχεται μέν τις καὶ λόγοις, ὡς καὶ ἡ λογομαχία δηλοῖ: see also Trench, *Synon.* Part II. § 36. The terms are joined in James iv. 1, but there the conflicts are not, as here, upon abstract questions between rival teachers or rival sects, but are about the rights of property, compare ver. 2, 3. It need scarcely be said that μάχη has no connexion with AK- or αἰχμή (Pape, *Wörterb.* s.v.); the most plausible derivation seems Sanscr. *maksh*, 'irasci' (χ=ksh), see Benfey, *Wurzellex.* Vol. II. p. 42; 'si recte suspicamur, propria ab initio illi verbo fuit notio contentionis seu impetus quo quis se in alium infert,' Tittmann, *Synon. l. c.*

24. **δοῦλον Κυρ.**] '*a servant* (so Copt.) *of the Lord*,'—not merely in a general reference (comp. Eph. vi. 6, 1 Pet. ii. 16), but, as the context seems to require, with a more special reference to Timothy's office as a bishop and evangelist, τὸν ἐπίσκοπον λέγει, Coray; comp. Tit. i. 1, James i. 1, al. **ἤπιον**] '*gentle*,' '*mild*' ('mitem,' Clarom., not very happily changed into 'mansuetum,' Vulg.), both in words and demeanour;

ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μή ποτε 25
δώη αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ 26

only found here and (*if* we adopt the reading of *Rec.*, *Tisch.*) in 1 Thess. ii. 7, δυνάμενοι ἐν βάρει εἶναι...ἐγενήθημεν ἤπιοι. Ἤπιος (derived probably from ΈΠΩ, comp. ἤπια φάρμακα, Hom. *Il.* IV. 218, al., with primary ref. perhaps to healing by incantation) appears to denote an *outward* mildness and gentleness, especially in bearing with others: 'πρᾷος (when not in its specific scriptural sense, comp. notes *on Eph.* iv. 2) ipsam animi lenitatem indicat, ἤπιος qui hanc lenitatem in aliis ferendis monstrat,' Tittm. *Synon.* I. p. 140. The subst. ἠπιότης is placed between ἡμερότης and φιλανθρωπία in Philo, Vol. II. p. 267. **διδακτικόν**] '*apt to teach;*' ready to teach rather than contend; see notes *on* 1 *Tim.* iii. 2. There seems no reason (with De W.) to give διδακτ. here a different shade of meaning; the servant of the Lord was not to be merely 'lehrreich,' but 'lehrhaftig' (Luther), ready and willing ἀμάχως προσφέρειν τὰ θεῖα παιδεύματα, Theod. **ἀνεξίκακον**] '*patient of wrong,*' '*forbearing:*' ἀνεξικακία, ἡ ἀνοχὴ τοῦ κακοῦ, Hesych.; comp. Wisdom ii. 19, where it is in connexion with ἐπιείκεια, and see Dorvill. *Charit.* VIII. 4, p. 616.

25. **πραΰτητι**] '*meekness:*' see notes *on Gal.* v. 23, and *on Eph.* iv. 2. Ἐν πραΰτ. is obviously not to be connected with ἀνεξίκ., as Tynd., Cran., Gen., but with the part., defining the manner in which the παιδεύειν is to be conducted. **τοὺς ἀντιδιατιθεμένους**] '*those who are contending against him;*' 'those that are of different opinions from us,' Hamm., 'qui diversam sententiam fovent,' Tittmann,—who distinguishes between ἀντιδ., the perhaps stronger ἀντιλέγοντες, Tit. i. 9, and the more decided ἀντίδικοι; see *Synon.* II. p. 9. The allusion is thus not so much to positively and wilfully heretical teachers, as to the νοσοῦντας περὶ ζητήσεις (1 Tim. vi. 4), those of weak faith and morbid love of ἀντιθέσεις (Theod.) and controversial questions. The definite heretic was to be admonished, and in cases of stubbornness was to be left to himself (Tit. iii. 10); such opponents as the present were to be dealt with gently, and to be won back to the truth: comp. Neander, *Planting*, Vol. I. p. 343, note (Bohn). **μή ποτε κ.τ.λ.**] '*if perchance at any time God might grant to them,*' &c.; 'in the hopes that,' *&c.*, see Green, *Gramm.* p. 83. Μὴ is here used, somewhat irregularly, in its dubitative sense; ποτέ, with which it is united, is not otiose, but 'adfert suam indefiniti temporis significationem' (Klotz, *Devar.* Vol. II. p. 674), and while marking clearly the complete contingency of the change, still leaves the faint hope that at some time or other such a change may by God's grace be wrought within; ὥστε ἐκείνων μόνον ἀφίστασθαι χρή, περὶ ὧν δυνάμεθα σαφῶς ἀποφήνασθαι, καὶ ὑπὲρ ὧν πεπείσμεθα, ὅτι οὐδ' ἂν ὁτιοῦν γένηται μεταστήσονται, Chrys. The optative δώη (see notes *on Eph.* i. 17), with ACD[1] FGℵ[1], al., is not here treated simply as a subjunctive (Wiesing.), but seems used to convey an expression of hope and *subjective* possibility; comp. Winer, *Gr.* § 41. 2. c, p. 260. On the construction of the dubitative μή, see the good article in Rost u. Palm, *Lex.* s.v. c, Vol. II. p. 226, and on μήποτε, comp. Viger, *Idiot.* p. 457, but observe that the comment is not by *Hermann*, as cited by Alf. *in loc.*

μετάνοιαν] '*repentance,*'—certainly not 'conversion from paganism to

ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

Christianity' (Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 163), but 'pœnitentiam' in its usual and proper sense, scil. an *ἀπόστασιν ἀπ' ἀδικίας* and an *ἐπιστροφὴν πρὸς Θεόν* (see esp. Taylor *on Repent.* II. 1), a change of heart wrought by God's grace within. It may be observed that *μετανοέω* (only 2 Cor. xii. 21) and *μετάνοια* (only Rom. ii. 4, 2 Cor. vii. 9, 10) occur less frequently in St Paul's Epp. than we might otherwise have imagined, being not seldom partially replaced by *καταλλάσσω* and *καταλλαγή*, terms peculiar to the Apostle; see Usteri, *Lehrb.* II. 1. 1, p. 102, and comp. Taylor, *on Repent.* II. 2. 11.

ἐπίγνωσιν ἀληθ.] '*full knowledge of the truth,*' *i.e.* of gospel-truth, Beza: the Gospel is the Truth *κατ' ἐξοχήν*, it contains all the principles and elements of *practical* truth; see Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 82. The omission of the article before *ἀλ.* is due to the principle of correlation, the article before *ἐπίγν.* being omitted in consequence of the prep.; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose).

26. **καὶ ἀνανήψωσιν κ.τ.λ.**] '*and they may return to soberness out of the snare of the devil, being held captive by him, to do His* [*God's*] *will.*' The difficulty of this verse rests entirely in the construction. Of the various interpretations, three deserve consideration; (*a*) that of Auth., Vulg., Syr. (appy.), followed by De W., Huth., Alf., and the majority of modern commentators, according to which *αὐτοῦ* and *ἐκείνου* both refer to *τοῦ διαβόλου*; (*b*) that of Wetst., Beng., al., according to which *αὐτοῦ* is referred to the *δοῦλος Κυρ.*, *ἐκείνου* to God, and *ἐζωγρημένοι* to the spiritual capture and reclaiming of sinners, Luke v. 10, comp. 2 Cor. x. 5; (*c*) that of Beza, Grot., Hammond, and appy. Clarom. ('eo...ipsius'), according to which *ἀναν.* ...*παγίδος* is to be connected with *εἰς τὸ ἐκ θέλ.*; *αὐτοῦ* referring to the devil, *ἐκείνου* to God, and *ἐζωγρ. ὑπ' αὐτοῦ* being an explanatory clause to *ἀναν. ἐκ παγ.* (almost, '*though* held captive,' &c.), marking more distinctly the state preceding the *ἀνάνηψις*. Of these (*a*) labours under the almost insurmountable objection of referring the two pronouns to the same subject, esp. when a few verses below, ch. iii. 9, they are used correctly. De W. and his followers imperfectly quote Plato, *Cratyl.* p. 430 E, as an instance of a similar use of the pronouns, but if the passage be properly cited, *e.g.* *προσελθόντα ἀνδρί τῳ...δεῖξαι αὐτῷ, ἂν μὲν τύχῃ ἐκείνου εἰκόνα, ἂν δὲ τύχῃ γυναικός*, it will be seen that the antithesis of the last clause (omitted by De W.) suggests some reason for the irregular introduction of the more emphatic pronoun; the other instances referred to in Kühner, *Gr.* § 629 (add Bernhardy, *Synt.* VI. 5, p. 277), in which *ἐκεῖν.* *precedes* and *αὐτὸς* follows, do not apply. The sense moreover conveyed by this interpr. is singularly flat and insipid. The objections to (*b*) are equally strong, for 1st, *ζωγρηθέντες* (as indeed it is used by Theoph.), which marks the *act* (comp. *δῷη ἀνανήψ.*), would certainly have been used rather than the perf. part. which marks the *state*: and 2ndly, *αὐτοῦ* is separated from its subject by two interposed substantives, with either of which (grammatically considered) the connexion would have seemed more natural and perspicuous. The only serious objection to (*c*) is the isolation of *ἐζωγρ. ὑπ' αὐτοῦ*; this however may

In the last days there shall be every form of vice. Avoid all examples of such; they ever strive to seduce others and thwart the truth.

Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις III. ἡμέραις ἐνστήσονται καιροὶ χαλεποί.

1, γίνωσκε] *Lachm.* reads γινώσκετε with AFG; 3 mss.; Boern., Æth.-Pol.; Aug. (*Tisch.* ed. 1, *Huther*). Being a more difficult reading, it has some claim on our attention; as however the reading of the text is so strongly supported—viz. by CDEKLℵ; nearly all mss.; Syr., Vulg., Clarom., Sangerm., Aug., Copt., Æth.-Platt, Goth., al.; several Greek and Latin Ff. (*Rec.*, *Griesb.*, *De Wette*, *Alf.*, *Wordsw.*)—and as it is *possible* that the following ὅτι may have given rise to the reading [γίνωσκε ὅτι being changed by an ignorant or careless writer into γινώσκετε], it would seem that the easier and more natural reading must certainly be retained.

be diluted by observing that the simile involved in παγὶς did seem to require a semi-parenthetical illustration. As then (*c*) yields a very good sense, as ἀναν...εἰς is similar and symmetrical to μετάνοιαν εἰς ἐπίγν., as the force of the perfect is unimpaired and the 'proprietas utriusque pronominis' (Beza) is thus fully preserved, we adopt, with but little hesitation, the last interpretation: see Hammond *in loc.*, and Scholef. *Hints*, p. 123. We now notice a few individual expressions. **ἀνανήφειν** ('resipiscere,' Vulg.) a ἅπαξ λεγόμ. in the N.T. (comp. however ἐκνήφειν, 1 Cor. xv. 34), implies 'a recovering from drunkenness to a state of former sobriety,' 'crapulam excutere' (Porphyr. *de Abst.* IV. 20, ἐκ τῆς μέθης ἀνανῆψαι), and thence metaphorically 'ad se redire,' *e.g.* ἐκ τῶν θρήνων, Joseph. *Antiq.* VI. 11. 10; see further exx. in Wetst., Kypke, and Elsner *in loc.* There is appy. a slight confusion of metaphor, but it may be observed that ἀναν. ἐκ παγίδος is really a 'constructio prægnans,' scil. 'come to soberness and escape from,' see Winer, *Gr.* § 66. 2, p. 547. **τοῦ διαβόλου**] See 1 Tim. iii. 7; and on the use of the term διάβ., see notes *on Eph.* iv. 27. **ζωγρεῖν** is properly 'to capture alive' (ζωγρεῖ· ζῶντας λαμβάνει, Suid.), *e.g.* Polyb. *Hist.* III. 84. 10, δεόμενοι ζωγρεῖν in contrast with διαφθείρειν, and with ἀποκτείνειν, Thucyd. *Hist.* II. 92, al.; thence 'to capture,' in an ethical sense, Luke v. 10,—but even there not without some allusive reference to the primary meaning; see Meyer *in loc.* In the LXX. it is used several times in the sense of 'in vitâ servare' (Heb. הַחְיָה), Numb. xxxi. 15, Josh. vi. 25, al.; comp. Hom. *Il.* x. 575, and see Suicer, *Thesaur.* s. v. Vol. I. p. 1302.

CHAPTER III. 1. **Τοῦτο δέ**] The δὲ is not μεταβατικόν, but continues the subject implied in ch. ii. 26 in an antithetical relation: ver. 26 mainly referred to the *present*, and to *recovery* from Satan's snare, ver. 1 sq. refers to the *future*, and to a *further progress* in iniquity. **ἐν ἐσχάταις ἡμέραις**] '*in the last days*,' the last period of the Christian era, the times preceding the end, not merely 'at the conclusion of the Jewish state' (Waterl. *Serm.* III. Vol. v. p. 546), but at a period more definitely future (ὕστερον ἐσόμενον, Chrys.), as the tense ἐνστήσονται seems plainly to suggest; comp. 1 Pet. i. 5, 2 Pet. iii. 3, Jude 18, and see notes *on 1 Tim.* iv. 1. It would seem however clear, from ver. 5, that the evil was beginning to work even in the days of Timothy; see Bull, *Serm.* XV. p. 276 (Oxford, 1844). On the omission of the article, com-

2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες,
ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι,

pare Winer, *Gr.* § 19. 1, p. 113, where a list is given of similar words found frequently anarthrous.

ἐνστήσονται] '*will ensue*,' '*will set in*;' not 'imminebunt,' but 'aderunt,' Beng., ܢܶܗܘܽܘܢ [venient] Syr., *i.e.* will become present (ἐνεστῶτες); see notes *on Gal.* i. 4. De Wette objects to Vulg. 'instabunt' ['advenient,' Clarom.], but 'instare' appears frequently used in Latin to denote present time, compare Cic. *Tusc.* IV. 6. 11, and esp. Auct. *ad Herenn.* II. 5, 'dividitur [tempus] in tempora tria, præteritum, instans, consequens.' It is possible that the choice of the word may have been suggested by the Apostle's prophetic knowledge that the evil which was more definitely to work in times farther future was now beginning to develop itself even in the early days of the Gospel; ἔστιν εὑρεῖν ἐν ἡμῖν ἃ προηγόρευσεν ὁ θεῖος ἀπόστολος, Theod.: comp. 2 Thess. ii. 7.

καιροὶ χαλεποί] '*difficult, grievous, times*;' not merely in respect of the outward dangers they might involve ('periculosa,' Vulg.), but the evils that marked them: οὐχὶ τὰς ἡμέρας διαβάλλων λέγει οὐδὲ τοὺς καιρούς, ἀλλὰ τοὺς ἀνθρώπους τοὺς τότε ὄντας, Chrys.; comp. Gal. i. 4, αἰὼν πονηρός, Eph. v. 16, ἡμέραι πονηραί. The χαλεπότης of the times would be felt in the embarrassment in which a Christian might be placed how to act ('ubi vix reperias quid agas,' Beng.), and how to confront the various spiritual and temporal dangers of the days in which he was living; comp. 2 Macc. iv. 16, περιέσχεν αὐτοὺς χαλεπὴ περίστασις.

2. **οἱ ἄνθρωποι**] '*men*, generally:' the article must not be overlooked; it does not point merely to those of whom the Apostle is speaking (Mack), but clearly implies that the majority of men should at that time be such as he is about to describe.

φίλαυτοι] '*lovers of self*;' a ἅπ. λεγόμ. in the N.T., defined by Theod.-Mops. as οἱ πάντα πρὸς τὴν ἑαυτῶν ὠφέλειαν ποιοῦντες. It may be observed that φιλαυτία properly occupies this προεδρία in the enumeration, being the represser of ἀγάπη (τὴν ἀγ. συστέλλει καὶ εἰς βραχὺ συνάγει, Chrys.), the true root of all evil, and the essence of all sin; see esp. Müller, *Doctr. of Sin*, I. 1. 3, Vol. I. p. 136 sq. (Clark), and for an able delineation of its nature and specific forms, Barrow, *Serm.* LX—LXIII. Vol. III. p. 333 sq., and Waterland, *Serm.* III. Vol. V. p. 446 sq. On φιλάργυροι, which here very appropriately follows φίλαυτοι (φιλαργυρία θυγάτηρ τῆς φιλαυτίας, Coray), comp. notes *on* 1 *Tim.* vi. 10.

ἀλαζόνες, ὑπερήφανοι] '*boastful, haughty*,' Rom. i. 30, where ὑβρισταί is also added. The distinction between these terms ('ἀλαζονεία in verbis magis est *ostentatio*, ὑπερηφανία *superbia* cum aliorum contemtu et contumelia conjuncta,' Tittm.) is investigated by Trench, *Synon.* § 29, and Tittmann, *Synon.* I. p. 73. The derivation of the latter word is to a certain extent preserved in the Syr. ܪ̈ܡܐ [alti], the Lat. 'superbi,' and the Engl. 'haughty;' see notes to *Transl.* In the case of the former word, the transl. of the Vulg. 'elati' ['fastidiosi,' Clarom.], is judiciously changed by Beza into 'gloriosi.'

βλάσφημοι] '*blasphemers*,' or '*evil speakers*,' κατηγορίαις χαίροντες, Theod.-Mops.; most probably the former, both 'vi ordinis' (Calov.), and because διάβολοι follows

ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, 3
ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδο- 4

in ver. 3; comp. notes *on* 1 *Tim.* i. 13. The *ὑπερηφανία*, a vice of the mind (see Trench, *l. c.*), develops itself still more fearfully in *ὕβρις* against God; *ὁ γὰρ κατὰ ἀνθρώπων ἐπαιρόμενος εὐκόλως καὶ κατὰ τοῦ Θεοῦ*, Chrys. The transition to the following clause is thus also very natural and appropriate; they alike reviled their heavenly Father and disobeyed their earthly parents. **ἀχάριστοι** (Luke vi. 35) naturally follows; ingratitude must necessarily be found where there is *ἀπείθεια* to parents; *ὁ δὲ γονεῖς μὴ τιμῶν καὶ πρὸς πάντας ἔσται ἀχάριστος*, Theoph. **ἀνόσιοι**] See notes *on* 1 *Tim.* i. 9.

3. **ἄστοργοι**] '*without natural affections;*' *δὶς λεγόμ.*, here and Rom. i. 31; *περὶ οὐδένα σχέσιν ἔχοντες*, Theod.-Mops., *μὴ ἀγαπῶντές τινα*, Hesych., but most exactly, Œcum., *ἄφιλοι πρὸς τοὺς οἰκείους*,—destitute of love towards those for whom nature herself claims it. *Στέργω*, a word of uncertain derivation [*possibly* connected with *στερ-*, and Sanscr. *sprih*, 'desiderare,' Pott, *Etym. Forsch.* Vol. I. p. 284], denotes primarily and properly the love between parents and children (compare Plato, *Legg.* VI. p. 754 B, Xen. *Œcon.* VII. 24), and thence between those connected by similar or parallel relations. Like *ἀγαπάω* (the usual word in the N. T.) it is rarely used in good authors of mere sensual love. It does not occur in the N. T., or LXX., except in Ecclus. xxvii. 17, *στέρξον φίλον* (Ecclus. viii. 20 is more than doubtful). **ἄσπονδοι**] '*implacable;*' a *ἅπ. λεγόμ.*,—Rom. i. 31 (*Rec.*) being of very doubtful authority. The difference between *ἄσπονδοι* and *ἀσύνθετοι* (Rom. i. 31), as stated by Tittmann, *Synon.* I. p. 75, '*ἀσύνθ.* qui non ineunt pacta, *ἄσπ.* qui redire in gratiam nolunt,' is lexically doubtful. The former seems to denote one who 'does not *abide* by the compacts into which he has entered,' *μὴ ἐμμένων ταῖς συνθήκαις*, Hesych. (comp. Jerem. iii. 8, 10; Demosth. *de Fals. Leg.* p. 383, connected with *ἀστάθμητος*); *ἄσπονδος* one who will not enter upon them at all; see Trench, *Synon.* Part II. § 2. This and the foregoing epithet are omitted in Syr. **διάβολοι**] Comp. notes *on* 1 *Tim.* iii. 11. **ἀκρατεῖς**] '*incontinent,*' *ἥττους τῶν παθῶν*, Theod.-Mops., 'intemperantes,' Beza; *ἅπ. λεγόμ.*: the opposite *ἐγκρατής* occurs in Tit. i. 8, the subst. *ἀκρασία* (Lobeck, *Phryn.* p. 524) in Matt. xxiii. 25, 1 Cor. vii. 5. **ἀνήμεροι**] '*savage,*' '*brutal,*' literally 'untamed,' *ἅπ. λεγόμ.*; *θήρια ἀντὶ ἀνθρώπων*, Theoph., comp. Syr. ܩܫܝܢܐ [feri]: 'ungentle' (Peile) seems far too mild a translation, *ὠμότης* and *ἀπήνεια* (Chrys., comp. Œcum.) are rather the characteristics of the *ἀνήμερος*. **ἀφιλάγαθοι**] '*haters of good,*' *ἐχθροὶ παντὸς ἀγαθοῦ*, Œcum., Theoph.; another *ἅπ. λεγόμ.*: the opposite *φιλάγαθοι* occurs Tit. i. 8, where see notes; comp. Wisd. vii. 22. It does not seem necessary, with Beza and Auth., to limit the reference to persons, either here or Tit. *l. c.*; comp. Suicer, *Thesaur.* Vol. II. p. 1426. So appy. Goth. 'unsêljái' [cognate with 'selig'], Vulg., Clarom., 'sine benignitate,' and, so far as we can infer from the absence of any studied reference to persons, Syr., Arm., Copt., Æth. This is a case in which the best ancient Vv. may be profitably consulted.

4. **προδόται**] '*betrayers,*' most probably of their (Christian) brethren

5 νοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρφωσιν εὐσεβείας τὴν
6 δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου. ἐκ

and friends; προδόται φιλίας καὶ ἑταιρείας, Œcum.: comp. Luke vi. 16, Acts vii. 52. **προπετεῖς**] '*headstrong*,' headlong in *action*,—not merely in *words* (Suid., προπετής, ὁ πρόγλωσσος), or in *thoughts* (comp. Hesych., πρὸ τοῦ λογισμοῦ); see Acts xix. 36, μηδὲν προπετὲς πράσσειν, and comp. Herodian, *Hist.* II. 8. 4, τὸ τολμᾶν...οὐκ οὔσης εὐλόγου προφάσεως προπετὲς καὶ θρασύ. The partial synonym προαλής, Ecclus. xxx. 8, is condemned in its adverbial use by Phryn. p. 245 (ed. Lob.), and Thom. M. p. 744 (ed. Bern.). **τετυφωμένοι**] See notes *on* 1 *Tim.* iii. 6.

φιλήδονοι κ.τ.λ.] '*lovers of pleasure rather than lovers of God;*' both words ἅπ. λεγόμ. in the N.T. Wetstein cites very appositely Philo, *de Agricult.* § 19, Vol. I. p. 313 (ed. Mang.), φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἐργάσηται.

5. **μόρφωσιν εὐσεβείας**] '*an outward form of godliness,*' ܐܣܟܡܐ [σχῆμα] Syr., 'speciem pietatis,' Vulg., Clarom.; μόρφωσιν, ἄψυχον καὶ νεκρόν, καὶ σχῆμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλοῦν, Chrys. Μόρφωσις occurs again in Rom. ii. 20, but, as Chrys. rightly observes, in a different application; here, as the context clearly shows, it implies the mere *outward* form as opposed to the inward and pervading influence (δύναμις). The more correct word would be μόρφωμα (Æsch. *Agam.* 873, *Eum.* 412), μόρφωσις being properly active, *e.g.* σχηματισμὸς καὶ μόρφωσις τῶν δένδρων, Theophr. *Caus. Plant.* III. 7. 4: there is however a tendency in the N.T., as in later writers, to replace the verbal nouns in -μα by the corresponding nouns in -σις; comp. ὑποτύπωσις, ch. i. 13. For a plausible distinction between μορφή and σχῆμα, the former as what is 'intrinsic and essential,' the latter as what is 'outward and accidental,' —hence μόρφωσις here (an aiming at, affecting, μορφή) not μορφή,—see Lightfoot in *Journ. Class. Philol.* No. 7, p. 115. On the meaning of εὐσέβεια, see notes *on* 1 *Tim.* ii. 2. This enumeration of vices may be compared with Rom. i. 29 sq., though *there* absolute heathenism is described, while *here* the ref. is rather to a kind of heathen Christianity; both lists however have, as indeed might well be imagined, several terms in common. The various attempts to portion out these vices into groups (comp. Peile) seem all unsuccessful; a certain connexion may be observed in some parts, *e.g.* ἀλαζόνες κ.τ.λ., βλάσφημοι κ.τ.λ., but it appears so evidently in other parts to give way to similarity in sound or similarity of composition (*e.g.* προδ., προπ.), that no practical inferences can safely be drawn.

τὴν δὲ δύναμιν κ.τ.λ.] '*but having denied the power thereof.*' 'To deny the power of godliness is for a man by indecent and vicious actions to contradict his outward show and profession of godliness,' Bull, *Serm.* xv. p. 279 (Oxf. 1844): comp. Tit. i. 16. The term δύναμις appears to mark the '*practical* influence' which ought to pervade and animate the εὐσέβεια; comp. 1 Cor. iv. 20. On the character depicted in this and the preceding clauses see a striking Sermon by Bp. Hall, *Serm.* XXVIII. Vol. v. p. 366 (Oxf. 1837). **καὶ τούτους ἀποτρ.**] '*from* THESE *turn away.*' The καὶ seems here to retain its proper force by specifying those particularly who were to be avoided; there were some

τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα

of whom hopes might be entertained (ch. ii. 25), these however belonged to a far more depraved class, on whom instruction would be thrown away, and who were the melancholy types of the more developed mystery of iniquity of the future; '*καὶ* ponimus si duas personas taciti contendimus,' Klotz, *Devar.* Vol. II. p. 636,—by whom this and similar usages of *καὶ* are well illustrated. Heydenr. seems to have missed this prelusive and prophetic reference, when he applies all the evil characteristics above mentioned specially and particularly to the erroneous teachers of the *present:* these latter, as the following verses show, had many evil elements in common with them, but the two classes were not identical. Ἀποτρέπ. (a ἅπ. λεγόμ.) is nearly synonymous with ἐκτρέπ., 1 Tim. vi. 20, and joined similarly with an accusative.

6. **ἐκ τούτων γάρ**] The *γὰρ* (not to be omitted in transl., as Conyb., al.) serves clearly and distinctly to connect the future and the present. The seeds of all these evils were germinating even at the present time; and Timothy, by being supplied with criteria derived from the *developed future* (some indeed of which, *ἔχοντες μόρφωσιν κ.τ.λ.*, applied obviously enough to the teachers of his own days), was to be warned with respect to the *developing present:* comp. Chrys. *in. loc.* There is thus no reason whatever with Grot. to consider *εἰσὶν* a 'præs. pro futuro.' **οἱ ἐνδύνοντες**] '*they who creep in,*' like serpents (Möller), or wolves into a fold (Coray); *εἶδες τὸ ἀναίσχυντον πῶς ἐδήλωσε διὰ τοῦ εἰπεῖν, ἐνδ.; τὸ ἄτιμον, τὴν ἀπάτην, τὴν κολάκειαν;* Chrys.: compare Jude 4, *παρεισέδυσαν,* where the covertness and *furtive* character of the intrusive teachers is yet more fully marked. The verb is (in this form) a ἅπ. λεγ. in the N.T., but is used sufficiently often in classical Greek in similar meanings, both with *εἰς, e.g.* Aristoph. *Vesp.* 1020, *εἰς...γαστέρας ἐνδύς,* and with a simple dat., Xen. *Cyr.* II. 1. 13, *ἐνδύονται ταῖς ψυχαῖς τῶν ἀκουόντων.* **αἰχμαλωτίζοντες**] '*leading captive;*' Luke xxi. 24, Rom. vii. 23, 2 Cor. x. 5. This verb is usually specified as one of those words in the N.T. which have been thought to be of Alexandrian or Macedonian origin; comp. Fischer, *Prolus.* XXI. 2, p. 693: it is condemned by the Atticists (Thom. M. p. 23, ed. Bern., Lobeck, *Phryn.* p. 442), the Attic expression being *αἰχμάλωτον ποιῶ.* Examples of the use of the words in Josephus, Arrian, *&c.*, are given in the notes on Thom. Mag. *l.c.* **γυναικάρια**] '*silly women,*' 'mulierculas,' Vulg., 'kvineina' [literally 'muliebria,' an abstr. neut.], Goth; the diminutive expressing contempt, *γυναικῶν δὲ τὸ ἀπατᾶσθαι, μᾶλλον δὲ οὐδὲ γυναικῶν, ἀλλὰ γυναικαρίων,* Chrys.: compare *ἀνδράρια,* Aristoph. *Acharn.* 517, *ἀνθρωπάρια,* ib. *Plut.* 416. This mention of women in connexion with the false teachers is, as might be imagined, not passed over by those who attack the genuineness of this epistle; comp. Baur, *Pastoralbr.* p. 36. That the Gnostics of the second and third centuries made use of women in the dissemination of their heresies is a mere matter of history; comp. Epiphan. *Hær.* XXVI. 11, *ἀπατῶντες τὸ αὐτοῖς πειθόμενον γυναικεῖον γένος,* add Iren. *Hær.* I. 13. 3, al. (ed. Mass.). Are we however hastily to conclude that a

7 ἐπιθυμίαις ποικίλαις, πάντοτε μανθάνοντα καὶ μηδέποτε
8 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ὃν τρόπον δὲ
Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ

course of action, which was in fact as old as the fall of man (1 Tim. ii. 14), belonged only to the Gnostic era, and was not also successfully practised in the Apostolic age? Heinsius and Elsner notice the somewhat similar course attributed to the Pharisees, Joseph. *Antiq.* XVII. 2. 4. Justiniani adduces a vigorous passage of Jerome (*Epist. ad Ctesiph.* 133. 4) on the female associates of heresiarchs, which however is too long for citation.

σεσωρευμένα] '*laden,*' '*up-heaped:*' the verb *σωρεύειν* (connected probably with *σορός*) occurs again, in a quotation, Rom. xii. 20, and forcibly depicts *τὸ πλῆθος τῶν ἁμαρτιῶν, καὶ τὸ ἄτακτον καὶ συγκεχυμένον*, Chrys. On the instrumental dative in connexion with *ἄγεσθαι*, see notes *on Gal.* v. 18, and on the form *ποικίλος* [ΠΙΚ-, connected with *πικρός*], see Donalds. *Crat.* § 266, Pott, *Etymol. Forsch.* Vol. II. p. 600.

7. **πάντοτε μανθ.**] '*ever learning,*'—not necessarily 'in conventibus Christianorum' (Grot.), but from any source open to them. It was no love of truth that impelled them to learn, but only a morbid love of novelty; 'præcuriositate et instabilitate animi semper nova quærunt, eaque suis desideriis accommoda,' Estius.

καὶ μηδέπ. κ.τ.λ.] '*and yet never able to come to the full knowledge of the truth;*' comp. notes on ver. 11, where the faint antithetic force of *καὶ* is more strongly marked. The *δυνάμενα* is not without some significance; in their better moments they might endeavour to attain to some knowledge of the truth, but they never succeed; *ἐπωρώθη ἡ καρδία*, Chrys. The conditional negative *μηδέπ.* is used with the participle, as the circumstance of their inability to attain the truth is stated not as an absolute fact, but as subsequently a characteristic of their class, and of the results to which it led; though they were constantly learning, and a knowledge of the truth might have been ultimately expected, yet they never did attain to it: see Winer, *Gr.* § 55. 5, p. 428, and the copious list of exx. in Gayler, *Partic. Neg.* ch. IX. p. 284 sq. In estimating however the force of *μή* with participles in the N.T., it must not be forgotten that this usage is the *prevailing* one of the sacred Writers; see Green, *Gr.* p. 122. The subject generally is largely illustrated by Gayler, chap. IX., but it is much to be regretted that a work so affluent in examples should often be so deficient in perspicuity. On *ἐπίγνωσιν κ.τ.λ.*, see reff. in note *on* 1 *Tim.* ii. 4.

8. **Ἰαννῆς καὶ Ἰαμβρῆς**] '*Jannes and Jambres;*' *τὰ τούτων ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεμάθηκεν ὁ θεῖος ἀπόστολος, ἀλλ' ἐκ τῆς ἀγράφου τῶν Ἰουδαίων διδασκαλίας*, Theod. *in loc.* Jannes and Jambres [Ἰωάννης C[1]: and Μαμβρῆς FG; Vulg., al.], according to ancient Hebrew tradition, were chief among the magicians who opposed Moses (Exodus vii. 11, 22), *Αἰγύπτιοι ἱερογραμματεῖς ἄνδρες οὐδενὸς ἧττους μαγεῦσαι κριθέντες εἶναι*, Numenius in Orig. *Cels.* IV. 51; see Targum Jonath. *on Exod.* i. 15, and vii. 11, and comp. Euseb. *Præp.* IX. 8. They are further said to have been sons of Balaam, and to have perished either in the Red Sea, or at the slaughter after the worship of the golden

οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι
τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ἀλλ' οὐ προκόψου- 9

calf; see the numerous passages cited by Wetst. *in loc.* It is thus probable that the Apostle derived these names from a current and (being quoted by him) *true* tradition of the Jewish Church. The supposition of Origen (*Comment. in Matth.* § 117, Vol. III. p. 916, ed. Bened.), that the names were derived from an apocryphal work called 'Jamnis et Mambris Liber,' cannot be substantiated. Objections urged against the introduction of these names, when gravely considered, will be found to be of no weight whatever; why was the inspired Apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten? For further reff. see Spencer's note on Orig. *Cels. l.c.*, and for literary notices, *&c.*, Winer, *RWB.* Art. 'Jambres,' Vol. I. p. 535. There is a special treatise on the subject by J. G. Michaelis, 4to, Hal. 1747.

οὕτως καὶ οὗτοι] '*thus do these men also withstand the truth.*' The points of comparison between the false and depraved teachers of the present and the sorcerers of the past consist in (*a*) an opposition to the truth, ἀνθίστανται τῇ ἀληθείᾳ (comp. Acts xiii. 8, ἀνθίστατο δὲ αὐτοῖς Ἐλύμας), and (*b*) the profitless character of that opposition, and notorious betrayal of their folly; ἡ...ἄνοια αὐτῶν ἔκδηλος...ὡς καὶ ἡ ἐκείνων ἐγένετο. At the same time, without *insisting* on a further 'tertium comparationis,' it is certainly consistent both with the present context (comp. γόητες ver. 13) and with other passages of Scripture (*e.g.* Acts viii. 9 sq., xiii. 6 sq., xix. 13, 19) to assume that, like Jannes and Jambres, these false teachers were permitted to avail themselves of occult powers incommunicable and inaccessible to others; see Wiesing. *in loc.*, and comp. Neander, *Planting*, Vol. I. p. 216, note.

κατεφθαρμένοι τὸν νοῦν] '*corrupted in their mind;*' comp. 1 Tim. vi. 5, διεφθαρμ. τὸν νοῦν, and see notes and references. The clause marks the utter moral depravation of these unhappy men; their νοῦς (the human spirit viewed both in its intellectual and moral aspects, Delitzsch, *Bibl. Psychol.* IV. 15, p. 244) is corrupted, the medium of communication with the Holy Spirit of God polluted; the light that is within is becoming, if not actually become, darkness; comp. Eph. iv. 17 sq., and notes *in loc.* The difference between the compounds διαφθ. (1 Tim. *l. c.*) and καταφθ. is very slight; both are intensive, the former pointing perhaps more to the *pervasive* nature, the latter to the *prostrating* character of the φθορά. So somewhat similarly Zonaras, καταφθορά, ἡ παντελὴς ἀπώλεια· διαφθορὰ δέ, ὅταν ἄλλη οὐσία δι' ἑτέρας ἀφανίζεται, ὥσπερ τὸ σῶμα ὑπὸ σκωλήκων, *Lex.* p. 1154.

ἀδόκιμοι κ.τ.λ.] '*reprobate concerning the faith;*' unapproved of ('unprobehaltig,' De W.), and consequently 'rejectanei,' in the matter of the faith. The active translation ('nullam probandi facultatem habentes,' Beng.) is plainly opposed both to St Paul's and the prevailing use of the word; comp. Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, Tit. i. 16, and see notes on ch. ii. 15, and Fritz. *Rom.* Vol. I. p. 81. On this use of περί, see notes *on* 1 *Tim.* i. 19.

9. **ἀλλ' οὐ προκόψ. κ.τ.λ.**] '*Notwithstanding they shall not make further advance;*' ἀλλὰ with its full ad-

σιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 *Σὺ δὲ παρηκολούθησάς μου τῇ*

Thou knowest alike my faith and sufferings. Evil men shall advance, but do thou hold fast to the Holy Scriptures, which will make thee wise and perfect.

10. *παρηκολούθησας*] So *Tisch.* ed. 1, with ACFGℵ (FG *ἠκολούθησας*); 17; (*Lachm.*, *Huther*, *Wiesing.*, *Leo*, *Alf.*). In his 2nd and 7th edd. *Tisch.* adopts *παρηκολούθηκας* with DEKL; appy. nearly all mss.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *Scholz*, *Wordsw.*). The change does not seem to be for the better. External evidence seems now to be clearly in favour of the aorist; internal evidence is also equally clear, the hortatory tone of the chapter (comp. ver. 5, 14) being far more in harmony with the aorist than with the perfect. The perfect would imply that the conduct of Timothy noticed in ver. 10 sq. was continuing the same ('argumento utitur ad incitandum Timotheum,' Calv.); the aorist, on the contrary, by drawing attention to the past, and being simply silent as to the present (see notes *on* 1 *Thess.* ii. 16), suggests the latent exhortation to be careful to act now as then.

versative force (ubi gravior quædam oppositio inter duo enuntiata intercedit, Klotz, *Devar.* Vol. II. p. 3) here contrasting the opposition and its ultimate results, and thus introducing a ground for consolation: 'fiducia victoriæ Timotheum animat ad certamen,' Calv. There is however no statement contradictory to ver. 13 and ch. ii. 16 (De W.); all the Apostle says in fact is that there shall be no *real* and *ultimate* advance; *κἂν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει*, Chrys. The gloss of Bengel—'non proficient amplius; non ita ut alios seducant; quanquam ipsi et eorum similes proficient in pejus, ver. 13,'—is obviously insufficient to meet the difficulty; comp. ver. 13, *πλανῶντες*, and ch. ii. 17, *νομὴν ἕξει*. The advance is not denied, but the *successful* advance, *i.e.* without detection and exposure, is denied; *οὐ λήσουσι μέχρι πολλοῦ σχηματιζόμενοι τὴν εὐσέβειαν, ἀλλ' ὅτι τάχιστα γυμνωθήσονται*, Theod., see Est. *in loc.* **ἄνοια**] '*senselessness*,' '*wicked folly*,' 'amentia,' Beza; comp. Luke vi. 11, *ἐπλήσθησαν ἀνοίας*, where the meaning is nearly the same, and is not '*rage* of an insensate kind,' De Wette, al. (see Thucyd. III. 42, where it is spoken of as an accompaniment of *τάχος* and as such unfavourable to *εὐβουλία*), but, as in the present case, 'senselessness' in a moral as well as intellectual point of view, '*wicked*, as well as *insensate*, *folly*;' compare Beck, *Bibl. Seelenl.* II. 18, p. 51, and see 2 Macc. xiv. 5, esp. xv. 33, and Joseph. *Antiq.* VIII. 13. 1, where *ἄνοια* is joined with *πονηρία*, and ascribed to Ahab. The remark of Coray is very near the truth, *τῆς αὐτῆς γενεᾶς καὶ τοῦ αὐτοῦ αἵματος εἶναι ἡ κακία καὶ ἡ μωρία*.

ἔκδηλος] '*openly manifest*,' *ἀδιστάκτως φανερός*, Coray; comp. Exod. viii. 18, ix. 11. The word is a *ἅπ. λεγ.* in the N.T., but is found in earlier (Hom. *Il.* v. 2), and is of common occurrence in later writers, 3 Macc. iii. 19, vi. 5, Polyb. *Hist.* III. 12. 4, III. 48. 5, al.

10. **παρηκολούθησας**] '*wert a follower of*,' ܒܬܪܝ ܐܬܝܬ [venisti post] Syr., *i.e.* 'followedst as a disciple,' and thence 'hast fully known,' Auth., which however is rather too distant from the primary meaning, see notes *on* 1 *Tim.* iv. 6, where the meaning of this word

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μα-
κροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ· τοῖς διωγμοῖς, τοῖς 11
παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν

is investigated. On the force of the aor., see critical note. In the following words, *μου τῇ διδασκ.*, the pronoun, though not necessarily always so (see Winer, *Gr.* § 22. 7, p. 140), seems to stand in emphatic opposition to the subjects of the preceding verse.

τῇ ἀγωγῇ] '*my manner of life, conduct,*' *τῇ διὰ τῶν ἔργων πολιτείᾳ*, Theod., —nearly equivalent to *τὰς ὁδούς μου τὰς ἐν Χρ.*, 1 Cor. iv. 17. The word is a *ἅπ. λεγόμ.* in N. T.; see however Esther ii. 20, *οὐ μετήλλαξε τὴν ἀγωγὴν αὐτῆς* ('vitæ suæ rationem,' Schleusn.), and comp. 2 Macc. iv. 16, vi. 8, xi. 24. The meaning is rightly given by Hesych., *ἀγωγή· τρόπος, ἀναστροφή*; see also Suicer, *Thesaur.* s.v. Vol. I. p. 72. Leo refers *ἀγωγή* to the 'doctrinæ ratio' followed by the Apostle, referring to Diod. Sic. *Hist.* I. 52, 92, but both reff. are false. **τῇ προθέσει**] '*my purpose,*' scil. (as the following word *πίστις* seems to hint) of remaining true to the Gospel of Christ and the great spiritual objects of his life; 'propositum propagandi Evangelii, et credentes semper meliores reddendi,' Grot. In all other passages in St Paul's Epp. *πρόθεσις* is used with reference to God; see Rom. viii. 28, ix. 11, Eph. i. 11, iii. 11, 2 Tim. i. 9. The peculiar and ecclesiastical meaning ('altare propositionis') is noticed in Suicer, *Thes.* s. v. Vol. II. p. 842.

τῇ πίστει is referred by some commentators to '*faith*' in its usual acceptation, *τῇ ἐν τοῖς δόγμασιν*, Theoph. 1, on account of the near position of *ἀγάπῃ*; by others to '*trust*' in God, *τῇ μὴ ἀπογιγνώσκειν ποιούσῃ*, Œcum., Theoph. 2, so also Usteri, *Lehrb.* II. 1. 4, p. 240. Perhaps the gloss of Theod., *ὁποίαν ἔχω περὶ τὸν δεσπότην διάθεσιν*, is the most inclusive and satisfactory.

τῇ μακροθυμίᾳ] '*my long-suffering,*' forbearing patience, whether towards sinners generally (Theod.), or the *ἀντιδιατιθέμενοι* (ch. ii. 25) specially: see notes *on Eph.* iv. 2, and on the distinction between *μακροθυμία* and *πρᾳότης*, notes *on* 1 *Tim.* i. 16. The definition of Zonaras (*Lex.* p. 1330) is brief, but pithy and suggestive; *μακροθυμία, πέψις λύπης*. The concluding word *ὑπομονή* marks further his *brave patience* in enduring not only contradiction and opposition, but even injury and wrong, and leads on naturally to *τοῖς διωγμ. κ.τ.λ.*, ver. 11. On *ὑπομ.*, see notes on ch. ii. 10, and *on Tit.* ii. 2.

11. **τοῖς διωγμ.**] '*my persecutions;*' 'injurias complectitur quas Judæi et ethnici Christianis propter doctrinæ Christianæ professionem imposuerunt, ut verbera, delationes, vincula, relegationem,' Fritz. *Rom.* viii. 35, Vol. II. p. 221. **οἷά μοι κ.τ.λ.**] '*such* (*sufferings*) *as befel me in Antioch* (Acts xiii. 50), *in Iconium* (Acts xiv. 2 sq.), *in Lystra* (Acts xiv. 19);' on the repetition of *παθήματα* in translation, see Scholef. *Hints*, p. 124. It has been doubted why these particular sufferings have been specified. Chrys. refers it to the fact of Timothy's acquaintance with those parts of Asia ('utpote ex Lystris oriundi,' Est.); this is not at all improbable, especially if we suppose that these sufferings had been early known to Timothy, and had led him to unite himself to the Apostle; it is however perhaps equally likely that it was their *severity* which suggested the particular mention; comp. Acts xiv. 19, *νομίζοντες αὐτὸν*

Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με
12 ἐῤῥύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς

[Παῦλον] τεθνηκέναι. **οἵους διωγμ.**] '*such persecutions as I endured;*' as these (particularly at Lystra) were especially *διωγμοί*, not merely general *παθήματα*, but sharp and active inflictions, by stoning, *&c.*, St Paul repeats the word, joining it emphatically with *οἷος*, still more to specify the peculiar cases which he is mentioning as examples. It is certainly not necessary to regard the clause as an exclamation (Heydenr., Mack), nor is there even any occasion for supplying '[thou hast seen] what, *&c.*' (Conyb., comp. Alf.), as this seems to weaken the force of the sentence, and indeed to vitiate the construction. **καὶ ἐκ πάντων**] '*and out of all;*' *ἀμφότερα παρακλήσεως ὅτι καὶ ἐγὼ προθυμίαν παρειχόμην γενναίαν, καὶ οὐκ ἐγκατελείφθην*, Chrys. This is no 'Hebraica constructio pro *ex quibus omnibus*,' Grot.; *καί* with its usual ascensive force gives a distinct prominence to the opposition involved in the clause which it introduces,—'my persecutions were great, *and yet* God delivered me out of all;' compare Eurip. *Herc. Fur.* 508, *ὁρᾶτέ μ', ὅσπερ ἦν περίβλεπτος...καί μ' ἀφείλεθ' ἡ τύχη*, see Rost u. Palm, *Lex.* s.v. II. 1. c, Vol. I. p. 1540, and further exx. in Hartung, *Partik. καί*, 5. 6, Vol. I. p. 148. It may be added that *Tisch.* reads *ἐρύσατο* with AD[1]: the more common form *ἐῤῥύσατο* has such clearly preponderant evidence in its favour [CD[3] EFGK (e sil.) Lℵ] as rightly to retain its place in the text.

12. **καὶ πάντες δέ**] '*And all too,*' or sufficiently approximately, '*yea and all,*' Auth.; see esp. notes *on* 1 *Tim.* iii. 10, where this construction is investigated. De Wette is here slightly incorrect on two points; first, 'et... autem,' Beng., is a translation of *καί* ...*δέ* which need not be rejected, see Hand, *Tursellin.* Vol. I. p. 584; secondly, *καί...δέ* (even supposing 1 Tim. iii. 10 be not taken into account) occurs elsewhere in St Paul's Epp.; viz. Rom. xi. 23. The verse involves a perfectly general declaration (Calv.), and seems intended indirectly to prepare Timothy for encountering persecutions, and may be paraphrased, '*but* such persecutions are not confined to me or to a few; they will extend *even* to all, and consequently to thee among the number;' comp. Lücke *on* 1 *John* i. 3. **οἱ θέλοντες**] '*whose will is to,*' *&c.*; 'computa igitur an velis,' Beng.: the verb *θέλ.* is not pleonastic, but points to those whose will is enlisted in the matter, and who really have some desires to lead a godly life; see Winer, *Gr.* § 65. 7, p. 541. The Vulg., 'qui pie volunt vivere,' by its departure from what seems to have been the order of the older Lat. Vv. (comp. Clarom.), apparently desires to mark the connexion of this participle with *εὐσεβῶς*; it seems however almost certain that the adv. belongs to *ζῆν*, comp. Tit. ii. 12. On the meaning of *εὐσεβῶς*, see notes *on* 1 *Tim.* ii. 2. **ἐν Χρ. Ἰησ.**] '*in Christ Jesus,*' in fellowship, in union with Him; 'modum exponit sine quo non contigit pie vere,' Est.; 'extra Christum Jesum nulla pietas,' Beng.: compare notes *on Gal.* ii. 17, *Eph.* ii. 6, 7, and elsewhere. **διωχθήσονται**] '*shall be persecuted.*' St Paul is here only reiterating the words of his Master, *εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν*, John xv. 20; comp. Matth. x. 22, 1 Thess. iii. 3, *&c.* This declaration clearly refers to the outward persecutions which the Apostles and their followers were to undergo; it may be extended however, in a prac-

ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρω- 13
ποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, 14

tical point of view, to all true Christians; comp. August. *Epist.* 248[145], *de Civ. Dei*, XVIII. 51, and ver. 1 of that noble chapter, Ecclus. ii.

13. **Πονηροὶ δὲ ἄνθρ.**] '*But evil men;*' immediate contrast with *οἱ θέλ. εὐσ. ζῆν*; the subject of the verse however reverts to ver. 10 sq., and, as ver. 14 seems to hint, to the contrast between Timothy and the false teachers. The latter are included in the general and anarthrous *πονηροὶ ἄνθρ.*; evil men, and consequently they among the number. **γόητες**] '*deceivers,*'—Goth.; 'liutái' [deceivers,—cogn. with Angl.-Sax. lytig]; sim., though a little less exactly; Syr., ܡܛܥܝܢܐ [seducentes]. The *καὶ* appends to the general *πονηροί*, apparently with somewhat of an explanatory force, a more *specific* and definite appellation, comp. Fritz. *on Mark* i. 5, p. 11. Γόης (derived from *γοάω*) has properly reference to incantations by howling; *εἴρηται ἀπὸ τῶν γόων τῶν περὶ τάφους γινομένων*, Suidas, s. v. (comp. Soph. *Ajax*, 582, Herodot. VII. 191); thence to the practice of magic arts generally, *δεινὸς γόης καὶ φαρμακεὺς καὶ σοφιστής*, Plato, *Symp.* p. 203 D, and thence by a very natural transition to *deception* and *imposture* generally,—appy. the prevailing meaning; *Etymol. M.* *γόης, ψεύστης, ἀπατεών*, Pollux, *Onom.* IV. 6, *γόης, ἀπατεών*, similarly Timæus, *Lex. Plat.* s.v.; comp. Demosth. *de Fals. Leg.* p. 374, *ἄπιστος, γόης, πονηρός*, Joseph. *contr. Ap.* II. 16, *οὐ γόης οὐδ' ἀπατεών*. This general meaning then (opp. to Huther) seems fully substantiated. We cannot indeed definitely *infer* from this term that magic arts were actually used by these deceivers, but there is certainly nothing in such a supposition inconsistent either with the context, the primary meaning of the word, or the description of similar opponents mentioned elsewhere in the N.T.; see notes on ver. 8. In the eccl. writers *γόης* and *γοητεία* are frequently (perhaps commonly) used in this primary and more limited sense of the word, see Suicer, *Thesaur.* s.v. Vol. I. p. 776. **προκόψουσιν κ.τ.λ.**] '*will make advance toward the worse:*' *ἐπὶ* pointing to the *χεῖρον* as the degree to which the wickedness was, as it were, advancing and ascending; compare Winer, *Gr.* § 49. 1, p. 363. The *προκοπὴ* is here considered rather as *intensive*, in verse 9 rather as *extensive*. On the apparent contradiction in the two verses, see above, notes *in loc.* **πλανῶντες καὶ πλ.**] '*deceiving and being deceived;*' certainly not middle, 'letting themselves be deceived' (Beng., appy.), but passive. It is the true *προκοπὴ ἐπὶ τὸ χεῖρον*; they begin by deceiving others, and end in being deceived themselves. Deceit, as De Wette remarks, is never without self-deceit.

14. **σὺ δὲ κ.τ.λ.**] '*But do thou abide,*' &c.; *σὺ* in sharp contrast to the 'deceivers' of the foregoing verse; *μένε* in antithesis to *πρόκοπτε*. In the following words the relative *ἃ* taken out of *ἐν οἷς* (= *ἐν ἐκείνοις ἃ*) must appy. be supplied, not only to *ἔμαθες* but *ἐπιστώθης*, the accus. being that of the 'remoter object;' comp. Winer, *Gram.* § 32. 5, p. 204. Bretschneider (*Lex.* s.v. *πιστ.*), and perhaps Syr., connect *ἐν οἷς* with *ἐπιστ.*;

15 εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτη-

this can be justified, see Psalm lxxviii. 37, but involves a less satisfactory meaning of the verb.

ἐπιστώθης] '*wert assured of,*' amplification of ἔμαθες; not 'credita sunt tibi,' Vulg., Clarom., Goth. ('gatrauaida,' a hint *perhaps* of the occasional Latinizing of this Vers.), which would require ἐπιστεύθης, but 'quorum firma fides tibi facta est,' Fuller, ap. Pol. *Syn.*; μετὰ πληροφορίας ἔμαθες, Theoph.; comp. Luke i. 4, ἵνα ἐπιγνῷς...τὴν ἀσφάλειαν. Πιστοῦν is properly 'to make πιστός' (1 Kings i. 36, πιστώσαι ὁ Θεὸς τὸ ῥῆμα), thence in the pass. 'stabiliri,' 'confirmari' (2 Sam. vii. 16, πιστωθήσεται ὁ οἶκος αὐτοῦ, comp. Psalm lxxviii. 8), and with an accus. objecti 'plene certiorari;' comp. Suicer, *Thesaur.* s.v. Vol. II. p. 744, where this meaning of the verb is well explained and illustrated.

εἰδώς] '*knowing as thou dost,*' comp. ch. ii. 23. **παρὰ τίνων**] '*from whom,*' scil. from Lois and Eunice (ch. i. 5), not also from St Paul and others (comp. Grot., Matth.), as the ἀπὸ βρέφους which follows seems rather to limit the reference to the period when Timothy was first instructed in divine truth. The reading is somewhat doubtful. The text is supported by AC¹FGℵ; 17. 71; Clarom., Boern. (*Tisch.* ed. 7, *Huth.*, *Alf.*, *Wordsw.*), and is now perhaps to be preferred: the reading however of ed. 1, 2, παρὰ τίνος, with C³DEKL; nearly all mss.; Aug., Vulg., Goth., Copt., Syr. (both), Chrys., Theod. (*Mill*, *Griesb.*), has fair external authority in its favour, and is not without some support from internal considerations; comp. Mill, *Prolegom.* p. lxxv.

15. **καὶ ὅτι κ.τ.λ.** does not seem parallel to and co-ordinate with εἰδὼς κ.τ.λ., 'sciens...et quia nosti,' Vulg., Beng.,—ὅτι having the meaning 'because,' and the participial construction 'per orationem variatam' (comp. Winer, *Gr.* § 63. II. 1, p. 509) passing into the indicative,—but is rather to be considered as simply dependent upon εἰδώς, the particle ὅτι retaining its more usual meaning '*that,*' and the direct sentence presenting a second fact which Timothy was to take into consideration: δύο αἰτίας λέγει τοῦ δεῖν αὐτὸν ἀπερίτρεπτον μένειν, ὅτι τε οὐ παρὰ τοῦ τύχοντος ἔμαθες...καὶ ὅτι οὐ χθὲς καὶ πρώην ἔμαθες, Theoph. Both constructions are, grammatically considered, equally possible, but the latter seems most satisfactory: the former is well defended by Hofmann, *Schriftb.* Vol. I. p. 572.

ἀπὸ βρέφους] '*from a very child,*' '*from infancy;*' ἐκ πρώτης ἡλικίας, Chrys. The expression is perhaps used rather than ἐκ παιδιόθεν, Mark ix. 21 (om. ἐκ, *Rec.*), to mark still more definitely the very early age at which Timothy's instruction in the Holy Scriptures commenced; comp. ch. i. 5. Βρέφος in two instances in the N.T. (Luke i. 41, 44) has its primary meaning, ἔμβρυον, Hesych.; in all others (Luke ii. 12, 16, xviii. 15, Acts vii. 19, 1 Pet. ii. 2, ἀρτιγέννητα βρ.) it points to a very early and tender age. This remark is of some little importance in reference to Luke xviii. 15, where the ascensive or rather *descensive* force of καί is not to be overlooked. **τὰ ἱερὰ γράμμ.**] '*the sacred writings,*' *i.e.* of the Old Test., or, possibly with more lexical exactness,—'sacras literas,' Vulg., 'the principles of scriptural learning' (surely not *letters*, in the ordinary educational sense, Hervey,

ρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. πᾶσα γραφὴ 16

Serm. on Insp. p. 11); comp. John vii. 15, Acts xxvi. 24, and see Meyer on both passages. It is doubtful however whether this latter meaning is here suitable to the context, and whether γράμματα does not simply mean 'writings' (see Suicer, *Thesaur.* s.v. Vol. I. p. 780), with *perhaps* the associated idea, which seems always to have marked this usage of the word in good Greek, of being expressed in *solemn* or *formal* language; see esp. Plato, *Legg.* IX. p. 858 E, where it is contrasted with συγγράμματα, and ib. *Gorg.* p. 484 A, where comp. Stallbaum's note. Thus then the statement in *Etym. Magn.*, γράμματα ἐκάλουν οἱ παλαιοὶ τὰ συγγράμματα, will require modification. The expression is a ἅπαξ λεγόμ. in N.T., but comp. Joseph. *Antiq.* Procem. § 3, τῶν ἱερῶν γραμμάτων, and the numerous exx. in Wetstein *in loc.* The usual terms are ἡ γραφή, αἱ γραφαί, once γραφαὶ ἅγιαι, Rom. i. 2; see notes on ver. 16. **τὰ δυνάμενα**] '*which are able,*' not 'quæ poterant,' Beng. The present is used conformably with the virtual present οἶδας, to denote the permanent, enduring, property of the Holy Scriptures. **σοφίσαι**] '*to make wise;*' comp. Psalm xix. 8, σοφίζουσα νήπια, cv. 22, τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι, and with an acc. *rei*, cxix. 98. This meaning must be retained without any dilution; σοφίζω is not merely equivalent to διδάσκω, but marks the true *wisdom* which the Holy Scriptures impart. The two prepositional clauses which follow further specify the object contemplated in the σοφίσαι, and the limitation under which alone that object could be attained. **εἰς σωτηρίαν** must be joined immediately with σοφίσαι, pointing out the direction and destination of the wisdom, the object at which it aimed; ἡ ἔξω γνῶσις σοφίζει τὸν ἄνθρωπον εἰς ἀπάτην καὶ σοφίσματα καὶ λογομαχίας... ἀλλὰ αὐτὴ [ἡ θεία γνῶσις] σοφίζει εἰς σωτηρίαν, Theoph.

διὰ πίστ. τῆς κ.τ.λ.] '*per fidem, eamque in Christo Jesu collocatam;*' see notes *on* 1 *Tim.* iii. 13. This clause cannot be joined with σωτηρίαν (Heydenr.), as the article in such a case could not be dispensed with before διά; comp. notes *on Eph.* i. 15, where the only cases in which such an omission can take place are recounted. The clause obviously limits the previous assertion; 'those Scriptures he [the Apostle] granteth were able to make him wise to salvation, but he addeth, through the faith which is in Christ,' Hooker, *Eccl. Pol.* I. 14. 4 (quoted by Bloomf. and Peile). In the same section the difference between the two Testaments is thus stated with admirable perspicuity; 'the Old did make wise by teaching Salvation through Christ that should come, the New by teaching that Christ the Saviour is come.' On πίστις ἐν Χρ., see notes *on* 1 *Tim.* i. 16.

16. **πᾶσα γραφὴ κ.τ.λ.**] '*Every Scripture inspired by God is also useful,*' &c.; so Origen expressly, πᾶσα γρ., θεόπν. οὖσα, ὠφέλ. ἐστιν, *in Jos.* Hom. XIX. Vol. II. p. 443 (ed. Bened.), Syr. [both however omit καί], Hammond, and the Vv. of Tynd., Cov., and Cranmer. In this important and much contested passage we must notice briefly (*a*) the *construction*, (*b*) the *force* and *meaning* of the separate words. It may be first remarked that the reading is not perfectly certain, καὶ being omitted in some Vv. (Aug., Vulg., Copt., Syr., Ar.) and Ff.; it seems however highly probable that this is

θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς

due rather to non-observance of the true ascensive force of the particle than to its absence in the original MSS. With regard then to (*a*) *construction* it is very difficult to decide whether (α) *θεόπν.* is a part of the predicate, *καὶ* being the simple *copula* (Auth., al.); or whether (β) it is a part of the subject, *καὶ* being *ascensive*, and *ἐστι* being supplied after *ὠφέλιμος* (as Clarom., Syr.-Phil., al.). Lexicography and grammar contribute but little towards a decision: for on the one hand, as *γραφὴ* here appy. does mean *Scripture* (see below), the connexion by means of *καὶ copulativum* is at first sight both simple and perspicuous (see Middleton *in loc.*); on the other hand, the epithet thus associated with *πᾶς* and an anarthrous subst. is in a position perfectly usual and regular (*e.g.* 2 Cor. ix. 8, Eph. i. 3, 1 Thess. v. 22, 1 Tim. v. 10, 2 Tim. ii. 21, iii. 17, iv. 18, Tit. i. 16, iii. 1, comp. iii. 2, al.), and in that *appy. always* assigned to it by St Paul: contrast James iii. 16, 1 Pet. ii. 13, where the change of position is appy. made to mark the emphasis, see Winer, *Gr.* § 59. 2, p. 464. We are thus remanded wholly to the *context*: and here when we observe (1), on the negative side, the absence of everything in the preceding verses calculated to evoke such a statement, the *θεοπνευστία* of Scripture not having been denied even by implication, comp. Huther; (2) that if *καὶ* be *copulative*, it would seem to associate two predications, one relating to the essential character of Scripture, the other to its practical applicabilities, which appear scarcely homogeneous; and (3), on the *positive* side, that the terms of ver. 16 seem in studied and illustrative parallelism to those in ver. 15, *γραφὴ* being more specific than *γράμματα*, *θεόπν.* than *ἱερός* (see Tittm. *Synon.* I. p. 26), and *καὶ ὠφελ.* κ.τ.λ. showing the special aspects of the more general *τὰ δυν. σε σοφίσαι*, and with *καὶ ascensive* detailing, what *σοφίσαι* might have been thought to fail to convey, the various *practical* applications of Scripture; when (4) we add that Chrys.,—whose assertion *πᾶσα οὖν ἡ τοιαύτη θεόπνευστος* [see below] would really be pointless if the declaration in the text were *explicit*, and not, as it is, *implicit*—Theod. (*ἐπειδὴ κ.τ.λ.* καὶ *τὴν ἐξ αὐτῶν ὠφέλειαν διδάσκει*), and, as far as we can infer from collocation of words, nearly all the best Vv., viz. Syr. (both), Vulg., Clarom., Goth., Copt., appy. Æth., and in effect Arm. (inserts copula after *διδασκ.*), all adopt construction (β), we have an amount of external evidence, which, coupled with the internal evidence, it seems impossible to resist. We decide therefore, not without some confidence, in favour of (β); so Huth., Wiesing., but not De Wette. We now notice (*b*) some individual expressions.

πᾶσα γραφὴ] '*Every Scripture*,' not 'tota Scriptura,' Beza, Auth.,—a needless departure from the regular rules of grammar. Hofmann (*Schriftb.* Vol. I. p. 572) and others (Hervey, al.) still defend this inexact translation, adducing Eph. ii. 21; but it may be observed that in Eph. *l.c.* there are strong reasons for a deviation from the correct transl. which do not apply to the present case; see notes *in loc.* Here *πᾶσα γρ.* implies every individual *γραφὴ* of those previously alluded to in the term *ἱερὰ γρ.*; *πᾶσα, ποία; περὶ ἧς εἶπόν, φησι, πᾶσα ἱερά,...πᾶσα οὖν ἡ τοιαύτη θεόπνευστος*, Chrys.; see (*thus far*) Middleton, *Greek Art.* p.

ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιο-

392, ed. Rose, comp. also Lee, *on Insp.* Lect. VI. p. 254 sq., and Winer, *Gr.* § 18. 4, p. 101. **γραφὴ** has by some interpreters been translated 'writing;' so appy. the *τινες* noticed by Theoph., and perhaps Theod., *τῷ διορισμῷ χρησάμενος ἀπέκρινε τὰ τῆς ἀνθρωπίνης σοφίας συγγράμματα.* This however, owing to the usual meaning of *γραφὴ* in the N. T., seems very doubtful. It may be observed indeed that with the exception of this and four other passages (John xix. 37, Rom. i. 2, xvi. 26, 2 Pet. i. 20) *γραφὴ* or *γραφαὶ* always has the article, so that its absence might warrant the translation. As however in John xix. 37 *γραφὴ* clearly involves its technical meaning, 'another passage *of Scripture*,' and as the context requires the same in 2 Pet. *l. c.* (comp. Huth.), so here and in Rom. *ll. cc.* there is no reason to depart from the current qualitative interpretation, especially as the associated epithets, and here moreover the preceding *ἱερὰ γράμμ.*, show that that special meaning was indisputably intended by the inspired writer.
θεόπνευστος is a passive verbal, see Winer, *Gr.* § 16. 3, p. 88; it simply denotes '*inspired by God*' (comp. Phocyl. 121, *θεόπνευστος σοφίη*, Plutarch, *Mor.* p. 904 F, *τοὺς ὀνείρους τοὺς θεοπνεύστους*; comp. *θεόπνοος*, Porphyr. *de Antr. Nymph.* p. 116), and only states what is more definitely expressed by Syr. ܕܒܪܘܚܐ ܐܬܟܬܒ [quod a Spiritu scriptum est] and still more by 2 Pet. i. 21, *ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι.* Thus then, without overstepping the proper limits of this commentary, we may fairly say, that while this pregnant and inclusive epithet yields no support to any artificial theories whether of a 'dynamical' or a 'mechanical' inspiration, it certainly seems distinctly to *imply* (comp. Chrys., —in the other translation it would formally *enunciate*) this vital truth, that every separate portion of the Holy Book is inspired, and forms a living portion of a living and organic whole; see (thus far) Hofmann, *Schriftb.* Vol. I. p. 572, Reuss, *Théol. Chrét.* III. 3, Vol. I. p. 297. While, on the one hand, this expression does not exclude such verbal errors, or *possibly* such trifling historical inaccuracies, as *man's* spirit, even in its most exalted state, *may* not be wholly exempt from (comp. Delitzsch, *Bibl. Psychol.* v. 5, p. 319), and *human* transmission and transcriptions may have increased, it still does certainly assure us, on the other, that these writings, as we have them, are individually pervaded by *God's* Spirit, and warrants our belief that they are *τὰς ἀληθεῖς* [*ῥήσεις*] *Πνεύματος τοῦ ἁγίου*, Clem. Rom. I. 45, and our assertion of the *full* Inspiration of the Bible; comp. Pref. to *Galatians*, p. xvi (ed. 3), *Aids to Faith*, IX. p. 417 sq. **πρὸς διδασκαλίαν** refers, as De Wette observes, to the theoretical or rather doctrinal application of the Holy Scriptures; the concluding expressions refer rather to their *practical* uses; see Beveridge, *Serm.* LX. Vol. III. p. 150 (A.-C. Libr.). Beza refers the two former 'ad dogmata,' the two latter 'ad mores,' but *πρὸς ἐλεγμ.* seems certainly to belong more to the latter, comp. ch. iv. 2, 1 Tim. v. 20, Tit. ii. 15.
πρὸς ἐλεγμόν] '*for reproof, confutation*,' *ἐλέγξαι τὰ ψευδῆ*, Chrys., or better more generally, *ἡμῶν τὸν παράνομον βίον*, Theod.; comp. Eph. v. 11. The reading *ἔλεγχον* [ed. 1, 2, with

17 *σύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.*

DEKL; most mss.; Chrys.;] occurs several times in the LXX. *e.g.* Lev. xix. 17, Numb. v. 18, 2 Kings xix. 3, al.: but must now give way to *ἐλεγμόν* [ACFGℵ; 4 mss. (*Lachm.*, Tisch.)]. **ἐπανόρθωσιν**] '*correction*,' Syr. ܬܘܪܨܐ [directionem, emendationem]; *παρακαλεῖ τοὺς παρατραπέντας ἐπανελθεῖν εἰς τὴν εὐθεῖαν ὁδόν*, Theod. This word is a *ἅπ. λεγόμ.* in N. T., but sufficiently common elsewhere, *e.g.* Philo, *Quod Deus Imm.* § 37, Vol. I. p. 299, *ἐπανόρθωσις τοῦ βίου*, Arrian, *Epict.* III. 16, *ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου*, Polyb. *Hist.* I. 35. 1, *ἐπανόρθωσις τοῦ τῶν ἀνθρώπων βίου*, comp. also III. 7. 4, V. 88. 3, XXVII. 6. 12, al. The prep. *ἐπὶ* is apparently not merely directive but *intensive*, implying restoration to a previous and better state, Plato, *Republ.* X. p. 604 D, *ἐπανορθοῦν τὸ πεσόν τε καὶ νοσῆσαν*; see Rost u. Palm, *Lex.* s. v. IV. c. 5, Vol. I. p. 1046. The distinction between *ἐλεγμ.* and *ἐπαν.* is thus not incorrectly stated by Grot., '*ἐλέγχονται* inverecundi, *ἐπανορθοῦνται* teneri, fragiles.' **παιδείαν κ.τ.λ.**] '*discipline which is in righteousness;*' not exactly 'quæ veram perfectamque justitiam affert,' Just., comp. Theoph., but 'which has its proper sphere of action in righteousness,'—in that which is conformable to the law of God. Conybeare, in translating the clause 'righteous discipline,' seems to regard *ἐν* as merely equiv. to the 'Beth essentiæ;' this however appears to be untenable; comp. Winer, *Gr.* § 29. 3. obs. p. 166. On the proper meaning of *παιδεία* ('*disciplinary* instruction,' a meaning which Theod., al., here unnecessarily obscure), see notes *on Eph.* vi. 4; and on *δικαιοσύνῃ*, see notes *on 1 Tim.* vi. 11. Thus to state the uses of Holy Scripture in the briefest way; it *διδάσκει* the ignorant, *ἐλέγχει* the evil and prejudiced, *ἐπανορθοῖ* the fallen and erring, and *παιδεύει ἐν δικ.* all men, esp. those that need bringing to fuller measures of perfection. For a good sermon on the sufficiency of Scripture see Beveridge, *Serm.* LX. Vol. III. p. 144 sq. (A.-C. Libr.).

17. **ἄρτιος**] '*complete*' in all parts and proportions ('in quo nihil sit mutilum,' Calv.), a *ἅπαξ λεγόμ.* in the N. T., explained more fully by the *ἐξηρτισμένος* which follows. A substantially correct definition is given by Greg. Nyss. *in Eccl.* v. Vol. I. p. 432, *ἄρτιος πάντως ἐκεῖνός ἐστι, ᾧ τελείως ὁ τῆς φύσεως συμπεπλήρωται λόγος*: thus *ἄρτιος* is opposed to *χωλὸς* and *κολοβός*,—comp. Lucian, *Sacrif.* § 6, where he speaks of Vulcan as *οὐκ ἄρτιος τὼ πόδε*, and see Suicer, *Thesaur.* s.v. Vol. I. p. 515. It is not easy to state positively the distinction between *τέλειος* and *ἄρτιος*, as in practice the two words seem nearly to interchange meanings; *e.g.* comp. Philo, *de Plant. Noe*, § 29, Vol. I. p. 347, *ἄρτιον καὶ ὁλόκληρον*, with James i. 4, *τέλειοι καὶ ὁλόκληροι*: as a general rule *ἄρτιος* seems to point to perfection in regard of adaptation of parts ('qui suam retinet compagem,' Just.) and special aptitude for any given uses; *τέλειος*, like 'perfectus' (comp. Doederl. *Synon.* Vol. IV. 366), seems to imply a more general and absolute perfection; comp. Matth. v. 48.

ὁ τοῦ Θεοῦ ἄνθρωπος] '*the man of God.*' The very general reference of the context seems to show clearly that *here* at least this is certainly not an official designation, 'the servant of God,' 'the evangelist' (Beng., De

I solemnly charge thee to be active and urgent, for evil teachers will abound. Discharge thy ministry: mine is well nigh done, and my reward is ready.

IV. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν

Wette), but the Christian generally, 'qui se Deo penitus devovit,' Just.: see Philo, *de Nom. Mut.* § 3, Vol. I. p. 582, where ἄνθρ. Θεοῦ is used in a similar extended reference, and comp. notes *on* 1 *Tim.* vi. 11.

πρὸς πᾶν κ.τ.λ.] '*fully furnished for*, or (to preserve the paronomasia) *made complete for every good work*:' ἐξαρτ. (πληροῖ, τελειοῖ, Hesych.) is a δὶς λεγόμ. in the N. T.; see Acts xxi. 5, where however it is used somewhat differently, in reference appy. to the completion of a period of time; see Meyer *in loc.* It occurs in its present sense, Joseph. *Ant.* III. 2. 2, καλῶς ἐξηρτισμένους, comp. Lucian, *Ver. Hist.* I. 33, τἄλλα ἐξήρτιστο. The compound καταρτίζω is of frequent occurrence. In accordance with the view taken of ὁ τοῦ Θεοῦ ἄνθρ., the words πᾶν ἔργ. ἀγ. must obviously be referred, not specially to the ἔργον εὐαγγελιστοῦ, ch. iv. 5 (De Wette), but to any good works generally; so Huth., Wiesing., and Leo.

CHAPTER IV. 1. **Διαμαρτύρομαι**] '*I solemnly charge thee*;' see notes *on* 1 *Tim.* v. 21. The words οὖν ἐγώ, inserted after διαμ. in *Rec.* [with D³K; —Syr.-Phil., Theod. omit ἐγώ, others οὖν], are rightly rejected by *Griesb.*, *Lachm.*, *Tisch.*, as 'injecta ob cohærentiam,' Mill, *Prolegom.* p. cxxix. The longer reading of *Rec.*, τοῦ Κυρ. Ἰ. Χ. (with D³EKL) for Χ. Ἰ., is equally untenable.

τοῦ μέλλοντος κ.τ.λ.] '*who shall hereafter judge the quick and dead*:' clearly those alive at His coming, and the dead, Chrys. 2 (comp. 1 Cor. xv. 51, 52, 1 Thess. iv. 16, 17), not 'the spiritually alive and dead,' ἁμαρτωλοὺς λέγει καὶ δικαίους, Chrys. 1, Peile. The mention of the solemn account which *all* must render is not without emphasis in its application to Timothy; he had a weighty office intrusted to him, and of that His Lord εὐθύνας ἀπαιτήσει (Chrys.).

καὶ τὴν ἐπιφάνειαν] '*and (I solemnly charge thee) by His manifestation.*' The reading κατὰ [*Rec.* with D³EKLℵ⁴; Goth., Syr. (both); Theod., al.] is here rightly rejected by *Griesb.*, *Lachm.*, *Tisch.*, with ACD¹FGℵ¹; 17. 67**; Clarom., Aug., Am., Harl., al., for the less easy καί. With this latter reading the most natural construction seems to be the connexion of τὴν ἐπιφ. with διαμαρτ. as the usual accus. in adjuration; comp. Mark v. 7, Acts xix. 13, 1 Thess. v. 27. As the foregoing ἐνώπιον could not be joined with ἐπιφ. κ.τ.λ., the nouns naturally pass into the accusative; so Vulg., Clarom., 'per adventum ejus,' comp. 1 Cor. xv. 31. De Wette regards τὴν ἐπιφ. as the accus. objecti, *e.g.* Deut. iv. 29, διαμ. ὑμῖν...τόν τε οὐρανὸν καὶ τὴν γῆν; this seems undesirable, as it involves a change of meaning of the verb in the two clauses.

καὶ τὴν βασ. αὐτοῦ] '*and by His kingdom*;' no ἓν διὰ δυοῖν, 'the revelation of His kingdom' (Syr., Beng.), nor an expression practically equivalent to τὴν ἐπιφ. αὐτ. (Calv.), but introductory of a second subject of thought,—'and by His kingdom' (observe the rhetorical repetition of αὐτοῦ), that kingdom (*regnum gloriæ*) which succeeding the 'modificated eternity' of His mediatorial kingdom (*regnum gratiæ*) is to commence at

2 ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν
λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον,

His ἐπιφάν., and to know neither end nor modification; see Pearson, *Creed*, Art. VI. Vol. I. p. 335 (ed. Burt.).

2. **κήρυξον**] '*proclaim*,' '*preach*.' 'Notanda est diligenter illatio, quâ apte Scripturam (ch. iii. 16) cum prædicatione connectit,' Calv. The solemn charge is not succeeded as in 1 Tim. v. 21 by ἵνα with the subj., nor by the inf. as in 2 Tim. ii. 14, but with unconnected yet emphatic aorists; compare the very similar instance in 1 Thess. v. 14. Examples of such asyndeta are, as might be expected, not uncommon in a style so forcible and sententious as that of St Paul; see the list in Winer, *Gr.* § 60. 1, p. 475. The aor. is here used rather than the present (1 Thess. *l.c.*), as being more suitable to the vivid nature of the address; comp. Winer, *Gr.* § 60. 2, p. 476. The distinction in the N.T. between the imper. aor. and pres. can usually be satisfactorily explained, but it must not be forgotten that even in classical authors the change of tense seems often due to the 'lubitus aut *affectus* loquentis,' see Schömann, *Isæus*, p. 235.

ἐπίστηθι] '*be attentive*,' '*be ready*,' ܘܩܘܡ ܒܚܦܝܛܘܬܐ [et sta in diligentiâ] Syr. This, on the whole, seems the simplest translation of ἐπιστῆναι: while it scarcely amounts quite to 'instare,' Vulg., it is certainly stronger than ἐπίμενε, 1 Tim. iv. 16, and appears to mark an attitude of prompt attention that may at any moment pass into action; comp. Demosth. *Phil.* II. 70 (cited by De W.), ἐγρήγορεν, ἐφέστηκεν, Polyb. *Hist.* I. 83. 2, ἐπιστὰς δὲ...μεγάλην ἐποιεῖτο σπουδήν. It naturally points to the preceding κήρυξον (comp. Theod.), which it slightly strengthens and expands; 'preach the word, and be alive to the importance of the duty, ever ready to perform it, in season and out of season;' so in effect Theoph., μετὰ ἐπιμονῆς καὶ ἐπιστασίας λάλησον, except that the *action*, rather than the *readiness to action*, is made somewhat too prominent. De Wette and Huth. (after Bretschn. *Lex.*) retain the semi-local use '*accede* ad cœtus Christianos,' a meaning lexically tenable (see exx. in Schweigh. *Lex. Polyb.* s.v. p. 211), but involving an ellipsis which St Paul would hardly have made, when τοῖς ἀδελφοῖς κ.τ.λ. could so easily have been supplied: see Leo *in loc.*

εὐκαίρως ἀκαίρως] '*in season, out of season*;' an oxymoron, made still more emphatic by the omission of the copula; comp. 'nolens volens, ultro citro,' *&c.*, Winer, *Gr.* § 58. 7, p. 461. De Wette cites, as from Wetst., Nicetas Choniates (a Byzantine historian), εὐκαίρως ἀκαίρως ἐπιπλήττειν, but the citation is due to Bengel. The Greek commentators principally refer the εὐκαιρία and ἀκαιρία to Timothy, μὴ καιρὸν ἔχε ὡρισμένον, ἀεί σοι καιρὸς ἔστω, Chrys.; Calv., Beng., and others to *both* Timothy *and* his hearers. The context seems to show that the latter (comp. ver. 3) are principally, if not entirely, in the Apostle's thoughts, and that the adverbs will be referred most naturally to them alone; comp. August. *Serm.* XLVI. 41 [vii.], 'Quibus *opportune*, quibus *importune*? *Opportune* utique volentibus, *importune* nolentibus.'

ἔλεγξον] '*reprove*,' 'convict them of their want of holiness and truth;' comp. ch. iii. 16, πρὸς ἐλεγμόν: the stronger term ἐπιτίμησον (-σαι, Jude 9), '*rebuke* as

παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ 3
καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται,
ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν

blameworthy,' suitably follows. There is *some* parallelism between the verbs here and the nouns in ch. iii. 16, but it is not by any means exact; ἐπιτίμησον cannot tally with ἐπανόρθωσις, nor indeed παρακάλ. with παιδεία (Leo), if the usual force of the latter word be retained. The change of order in FGℵ[1]; al.; Vulg., Clarom., Copt., Goth., al., ἔλεγξ. παρακ., ἐπιτ., seems due to a desire to preserve a kind of climax.

ἐν πάσῃ κ.τ.λ.] '*in all long-suffering and teaching*,' 'in every exhibition of long-suffering and every method of teaching;' clause appended not merely to παρακάλ. (Huth.), but, as in *Lachm.*, *Tisch.* (so also Chrys.), to the three preceding verbs, to each one of which, especially the first (Chrys., Calv.), it prescribes suitable restrictions. The *extensive* rather than the *intensive* (Chrys.?) force of πᾶς may be clearly seen in this combination; it gives to both abstract nouns, esp. to the former, a concrete application, see notes *on Eph.* i. 8. There is thus no reason for supposing an ἓν διὰ δυοῖν (Grot.), or for tampering with the normal meaning of διδαχή, scil. 'teaching,'—not 'studium docendi,' Heinr., Flatt, 'readiness to teach,' Peile. It may be remarked that διδαχὴ is only used twice in the Past. Epp., here and Tit. i. 9, while διδασκαλία occurs no less than fifteen times. As a *very* general rule, διδαχὴ (teaching) seems to point more to the *act*, διδασκαλία (doctrine) more to the *substance* or *result* of teaching; comp. *e.g.* Thucyd. IV. 126, where διδαχὴ is joined with a verbal in -σις, παρακέλευσις. This distinction however cannot be pressed in the N.T., for comp. 1 Cor. xiv. 26, and observe that all the other writers in the N.T. (except James, Peter, Jude, who use neither) use only διδαχή; Matth. xv. 9 and Mark vii. 7 are quotations. It is *just possible* that the more frequent use of διδασκαλία in these Epp. may point to their later date of composition, when Christian doctrine was assuming a more distinct form; but we must be wary in such assertions, as in St Paul's other Epp. (we do not include Heb.) διδαχὴ and διδασκ. occur exactly an equal number of times.

3. **ἔσται γὰρ καιρός**] '*For there shall be a time:*' argument drawn from the *future* to urge diligence in the *present;* πρὶν ἢ ἐκτραχηλισθῆναι, προκατάλαβε πάντας αὐτούς, Chrys. It is singular that Beng. should force ἔσται to mean '*erit* et jam est,' as the allusion to the future is distinctly similar to that in ch. ii. 16, 17, iii. 1, 1 Tim. iv. 1. On ὑγιαίνουσα διδασκ., see notes *on* 1 *Tim.* i. 10.

οὐκ ἀνέξονται] '*they will not endure, put up with;*' 'sordet iis doctrina vera quia eorum cupiditatibus adversatur,' Leo. Ἀνέχομαι occurs 10 times in St Paul's Epp. and 5 times with persons expressed: comp. however 2 Thess. i. 4, ταῖς θλίψεσιν αἷς ἀνέχεσθε. In the following words observe the force of ἰδίας; their *selfish lusts* (surely not 'inclinations,' Conyb.) are what they especially follow in the choice of teachers.

ἐπισωρεύσουσιν] '*they will heap up*,' 'will gather round them a rabble, a συρφετός, of teachers;' τὸ ἀδιάκριτον πλῆθος τῶν διδασκάλων διὰ τοῦ σωρεύσουσι ἐδήλωσε, Chrys. The compound form (ἐπὶ = 'hinzu;' addition, aggregation,

4 διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς
ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους
5 ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον,

Rost u. Palm, *Lex.* s.v. ἐπί, c. 4) only occurs here and Cant. ii. 4 (*Symm.*); the simple in ch. iii. 6, Rom. xii. 20, and in the LXX.

κνηθόμενοι τὴν ἀκοήν] '*having itching ears*,' Auth., 'prurientes auribus,' Vulg., sim. Clarom.,—both excellent translations; 'metaphora desumpta a scabiosis quibus cutis prurit adeo ut scalpendi libidine ardeant,' Suicer, *Thesaur.* s.v.: this itch for novelty the false teachers gratified; comp. Philo, *Quod Det. Pot.* § 21, Vol. I. p. 205 (ed. Mang.), ἀποκναίουσι γοῦν [οἱ σοφισταὶ] ἡμῶν τὰ ὦτα. Κνήθω (connected with κνάω, Lobeck, *Phryn.* p. 254) in the active is 'to scratch,' in the middle 'to scratch oneself' (Arist. *Hist. An.* IX. 1), in the pass. 'to be scratched or tickled,' and thence (as appy. here) 'prurire' in a tropical sense, ζητεῖν τι ἀκοῦσαι καθ' ἡδονήν, Hesych., τέρποντας τὴν ἀκοὴν ἐπιζητοῦντες, Chrys. In the present passage Theod. and Theoph. (not Chrys., as De W. asserts), and so too, it would seem, Goth., al.,—unless they read κνηθόντας,—take κνηθόμ. as purely passive, paraphrasing it by τερπόμενοι: this does not seem so forcible; the Apostle does not appear to desire merely to notice the fact that they were having their ears tickled, but to mark the uneasy feeling that always was seeking to be gratified. A word of similar meaning, γαργαλίζω, is found occasionally in similar applications; comp. Lucian, *de Calumn.* 21, cited by Wetst. *in loc.* On the accus. ἀκοήν, see notes *on* 1 *Tim.* vi. 5.

4. **καὶ ἀπὸ κ.τ.λ.**] '*and they will turn away their ears from the truth.*' The result is a complete turning away from every doctrine of Christian truth; ὁρᾷς ὅτι οὐχ ὡς ἀγνοοῦντες σφάλλονται ἀλλ' ἑκόντες, Theoph. On the μῦθοι compare notes *on* 1 *Tim.* i. 4; it must be observed however that as the reference is future their nature cannot be specifically defined; still, as throughout these Epp. the errors of the future seem represented only as exaggerations and expansions of the present, the allusion is probably substantially the same. The use of the article (as in Tit. i. 14) is thus also more intelligible. **ἐκτραπήσονται**] '*will turn themselves aside;*' pass. with appy. a middle force, as in 1 Tim. I. 6, v. 15; see Winer, *Gr.* § 39. 2, p. 233, Krüger, *Sprachl.* § 52. 6, p. 361 sq., and the exx. in notes *on* 1 *Tim.* i. 6.

5. **σὺ δέ**] '*But do thou;*' in marked contrast to the false teachers; comp. ch. iii. 10. **νῆφε ἐν πᾶσιν**] '*be sober in all things*,' 'sobrius esto,' Clarom., Goth., not 'be watchful,' Syr., Vulg. Νήφειν is connected with γρηγορεῖν in 1 Thess. v. 6, 1 Pet. v. 8, but is by no means synonymous with it (Huth.); both here and in all other passages in the N. T. it implies 'sobriety' literal or metaphorical; comp. notes *on* 1 *Tim.* iii. 2. Theod. here, and the Greek expositors on other passages, all seem to refer it to 'wakefulness,' appy. of an intensive nature, ἐπίτασις ἐγρηγόρσεως τὸ νήφειν, Œcum. *on* 1 *Thess. l.c.*, νήφειν καὶ διεγηγέρθαι, ib. *in loc.*, and there are a few passages in later writers (*e.g.* Polyb. *Hist.* XVI. 21. 4, ἐπιστάσεως καὶ νήψεως) which seem to favour such a meaning; still, in the present case, and in the N.T. generally, there seem to be no sufficient grounds for departing from the regular use and

ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληρο-
φόρησον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς 6

applications of the word. The derivation is doubtful, but it does not seem improbable that the idea of *drinking* is involved in the root. Benfey (*Wurzellex.* Vol. II. p. 74) derives it from νη and ἐφ, compared with Sanscr. *ap*, 'water;' comp. eb-rius.

κακοπάθησον] '*suffer afflictions;*' aor. imp. following the pres. imp., possibly with some degree of emphasis; see notes on ver. 2, and *on* 1 *Tim.* vi. 12. **εὐαγγελιστοῦ**] '*of an evangelist:*' the εὐαγγελισταὶ did not form a special and separate class, but were generally preachers of the Gospel in different countries, subordinates and missionaries of the Apostles; comp. Euseb. *Hist.* III. 37, ἀποδημίας στελλόμενοι ἔργον ἐπετέλουν εὐαγγελιστῶν, and see Suicer, *Thesaur.* s. v. Vol. I. p. 1234, and notes *on Eph.* iv. 11. This was the work to which Timothy was called when he journeyed with St Paul (Acts xvi. 3); the same duties, as far as concerned preaching the Gospel to all within the province of his ministration, still were to be performed. The sphere was only more circumscribed, but there would be many occasions on journeys, *&c.*, ver. 9, when Timothy could resume the functions of an εὐαγγελ. in their fullest sense; comp. Taylor, *Episcopacy*, § 14, Hofmann, *Schriftb.* Vol. II. 2, p. 250. The term ἔργον has probably an allusion to the laborious nature of the duties; see notes on ch. ii. 15, and comp. exx. in Raphel, *Obs.* Vol. II. p. 622. **τὴν διακονίαν σου πληρ.**] '*fully perform thy ministry;*' 'ministerium tuum imple,' Vulg., Clarom.; πληροφ. τουτέστι πλήρωσον, Chrys. Beza translates πληροφ. somewhat artificially 'ministerii tui plenam fidem facito,' *i.e.* 'veris argumentis comproba;' this is unnecessary, it is here nearly synonymous with, though perhaps a little stronger than πλήρωσον, ܫܰܠܶܡ [absolve, adimple] Syr., 'usfullei,' Goth.; comp. τὴν διακονίαν πληροῦν, Acts xii. 25, Col. iv. 17, see Suicer, *Thesaur.* s. v. Vol. II. p. 753. It appy. differs only from the simple form in being a *little* more intensive in meaning.

6. **Ἐγὼ γάρ**] '*For I,*' ἐγώ, with emphasis in reference to the preceding σύ. The force of γὰρ is differently explained; it does not enforce the exhortation by showing Timothy that he must soon rely on himself alone ('jam tempus est ut...natare incipias sine cortice,' Calv.), nor urge him to imitation, comp. ver. 7 (Heinr.), but, as the concluding words of ver. 5 seem to suggest, urges him to additional zeal on account of the Apostle's departure; 'tuum est pergere quo cœpi,' Leo. On the different modes of explaining the connexion, see Alf. on ver. 5 sq. **ἤδη σπένδομαι**] '*am already being poured out* (*as a drink-offering*);' his present sufferings form the commencement of the 'libatio;' not 'am now ready to be offered,' Auth., which slightly infringes on the exact force of ἤδη and σπένδ. The particle ἤδη is not simply equivalent to νῦν, but in its primary use appears rather to denote what is 'near to the here' (comp. Herod. III. 5, ἀπὸ ταύτης ἤδη Αἴγυπτος), and thence by an intelligible transition 'what is near to the now,' calling attention to what is taking place 'on the spot' and 'at the moment,' *e.g.* Aristoph. *Ran.* 527, οὐ τάχ', ἀλλ' ἤδη ποιῶ; see esp. Rost u. Palm, *Lex.* s. v. 6, where this particle is well discussed. Klotz (*Devar.* Vol. II. p. 598) is thus far right in not re-

7 *τῆς ἀναλύσεως μου ἐφέστηκεν. τὸν καλὸν ἀγῶνα*

6. *ἀναλύσεως μου*] So *Lachm.* with ACFGℵ; 5 mss.; Euseb., Ath.; and appy. rightly. The reading of ed. 1, 2, *ἐμῆς ἀναλ.*, with DEKL; most mss.; Chr., Theod. (*Tisch.*), is fairly supported, but by critical authority inferior to that in favour of the text.

7. *καλὸν ἀγῶνα*] So *Lachm.* with ACFGℵ; 2 mss.; Ath., Chrys. The reading of ed. 1, 2, *ἀγ. τὸν καλόν*, with DEKL; most mss.; Orig., Euseb. (*Tisch.*), is apparently now to be withdrawn in favour of the text, the chief authorities being divided exactly as in the previous verse.

ferring *ἤδη originally* to time, but his derivation from *ἤδη*, 'novi,' is as hopeless as that of Hartung (*Partik.* Vol. I. p. 223), who refers the *δή* to the Sanscr. *dina*, 'a day,' and makes the particle originally temporal; comp. Donalds. *Cratyl.* § 201. *Σπένδομαι*, 'delibor,' Vulg. (not middle 'sanguinem meum libo,' Wahl, and certainly not 'aspergor vino,' sc. 'præparor ad mortem,' Grot.), is not synon. with *θύομαι*, ܡܬܢܟܣ ܐܢܐ [jugulor, sacrificor] Syr., but points to the drink-offering of wine which among the Jews accompanied the sacrifice (Numb. xv. 5, xxviii. 7), and was poured *περὶ τὸν βωμόν* (Joseph. *Antiq.* III. 9. 4, comp. Ecclus. l. 15), while among the heathen it was commonly poured upon the burning victims (Smith, *Dict. Antiq.* Art. 'Sacrificium'). See the very similar passage Phil. ii. 17, in which however there is no reason to refer the allusion to this latter Gentile practice, as Jahn, *Antiq.* § 378, and appy. Suicer, *Thesaur.* s. v.; see Meyer *in loc.* Chrys. urges the use of *σπένδ.* not *θύομαι*, because *τῆς μὲν θυσίας οὐ τὸ πᾶν ἀναφέρεται τῷ Θεῷ, τῆς δὲ σπονδῆς τὸ ὅλον*: the allusion seems rather to the Apostle's anticipated *bloody* death; see Waterl. *Distinct. of Sacr.* § 10, Vol. v. p. 264. **ἀναλύσεως**] '*departure*;' not 'resolutionis,' Vulg., ܕܐܫܬܪܐ [ut dissolvar] Syr., comp. Goth. 'disvissáis,' but 'discessus e vitâ,' Loesner, *ἀπὸ τὸν παρόντα εἰς ἄλλον κόσμον*, Coray (Romaic); comp. Phil. i. 23, *ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι*. There is no reason whatever for adopting the explanation of Elsner (*Obs.* Vol. II. p. 317) who refers *ἀναλ.* to 'discessus e convivio,' comp. Luke xii. 36, and *σπένδομ.* to the libations of the parting guests: the term is perfectly general, comp. Philo, *Flac.* § 21, Vol. II. p. 544 (ed. Mang.), *τὴν ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν*, *ib.* § 13, p. 534, Joseph. *Antiq.* XIX. 4. 1, Clem. Rom. I. 44; see also Deyling, *Obs.* Vol. II. No. 46, p. 540, who has commented upon the whole of this and the following verses with his usual ponderous learning. His interpr. of *σπένδ.*, scil. *θυσιάζομαι*, is however incorrect. **ἐφέστηκεν**] '*is at hand*,' Auth.; surely not 'hath been nigh at hand,' Hamm., nor 'ist vorhanden,' Luther, comp. Goth. 'atïst' [adest], but 'stands by' (Acts xxii. 20), 'is all but here,' 'steht nähe bevor,' Huther; comp. Acts xxviii. 2, and notes on ver. 2.

7. **τὸν καλὸν ἀγῶνα**] '*the good strife*,' scil. *πίστεως*; see 1 Tim. vi. 12. The metaphor itself is thus nobly expanded by Chrys.; *οὐδὲν τούτου βέλτιον τοῦ ἀγῶνος· οὐ λαμβάνει τέλος ὁ στέφανος οὗτος· οὗτος οὐκ ἀπὸ κοτίνων ἐστίν, οὐκ ἔχει ἄνθρωπον ἀγωνοθέτην, οὐκ ἔχει ἀνθρώπους θεατάς· ἀπὸ ἀγγέλων σύγκειται τὸ θέατρον.* How amply does this great expositor repay perusal. If the reading of *Rec.*, *τὸν ἀγῶνα τὸν καλόν* (comp. critical note), be retained,

ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·
λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν 8

then the repetition of the article with the epithet must be regarded as giving special force and emphasis; *οὗτος ὁ ἀγὼν καλός; ναί, φησιν· ὑπὲρ γὰρ Χρ. γίγνεται*, Chrys.: comp. Green, *Gramm.* p. 165.

ἠγώνισμαι] '*I have striven;*' the full force of the perfect is here very distinctly apparent; the struggle itself was now all but over, little more than the effects were remaining; 'notat actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat,' Poppo, *de emend. Matth. Gr.* p. 6: his character and claim to the crown were now fully established, see Green, *Gramm.* p. 23.

τὸν δρόμον τετέλ.] The more general metaphor taken from the games here passes into the more specific one of the course; *πῶς δὲ τετέλεκε τὸν δρόμον; τὴν οἰκουμένην ἅπασαν περιῆλθεν*, Chrys.; '*finivi cursum* non tam vitæ quam muneris,' Leo. See esp. Acts xx. 24, where the Apostle expresses his resolution to do what now he is able to speak of as done, sc. *τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ.*

τὴν πίστιν τετήρηκα] '*I have kept the faith;*' the faith entrusted to me I have kept as a sacred and inviolable deposit; comp. 2 Tim. i. 14. *Πίστις* is not 'fidelity' (Kypke, *Obs.* Vol. II. p. 375, Raphel, *Annot.* Vol. II. p. 623), but '*faith,*' in its usual and proper sense; 'res bis per metaphoram expressa nunc tertio loco exprimitur proprie,' Beng. In this noble passage, so calculated to cheer the sorrowing heart of Timothy (Chrys.), yea, so full of unutterable consolation to every thoughtful Christian, Chrysostom confesses to have long felt a difficulty (*ἀπορῶν διετέλουν*); and even still De Wette finds in it only a contrast to the Apostle's usual humility (1 Cor. iv. 3 sq.), and but a doubtful adaptation of Phil. iii. 12 sq. It is true that in both passages the same metaphor is used; but the circumstances and application are wholly different; in the one case it is the trembling anxiety of the watchful, labouring, minister, in the other, it is the blessed assurance vouchsafed to the toilworn, dying, servant of the Lord; see esp. Waterl. *Serm.* xxv. Vol. v. p. 679, Hammond, *Pract. Catech.* I. 3, p. 41 (A.-C. Libr.), also Neander, *Planting*, Vol. I. p. 346 (Bohn).

8. **λοιπὸν** is not for *τοῦ λοιποῦ* or *τὸ λοιπόν*, as any reference, whether to a period in the future, or to duration in the future (see notes *on Gal.* vi. 17), would not accord with the present passage; nor can it be for *ἤδη*, which, if admissible in later writers (Schæfer, *Longin.* p. 400, cited by De W.), is not demonstrable in St Paul's Epp. The context seems to show that it is in its most literal meaning, 'quod reliquum est' (Beza), sufficiently preserved in translation by the Syr. ܡܢ ܗܫܐ [a nunc] '*henceforth,*' Auth. This adverbial adjective is very frequently used in Polybius; often, as here, at the beginning of sentences, *e.g. Hist.* II. 68. 9, IV. 32. 5, X. 45. 2, but usually in the sense 'proinde igitur,' and answering to our 'further,' 'furthermore:' a more distinctly temporal use occurs *Hist.* I. 12. 4, where it is carried on by *τὸ δὲ τελευταῖον.*

ἀπόκειται] '*is reserved,*' 'reposita est,' Vulg., Clarom. The verb *ἀποκεῖσθαι* is applied both to future *rewards*, as here and Col. i. 5, *τὴν ἐλπίδα τὴν ἀποκειμ.*

ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

ὑμῖν ἐν τοῖς οὐρανοῖς (comp. Matth. vi. 20, xix. 21), and to future *punishments* (Plato, *Locr.* p. 104 D), and in fact to anything which is set aside, as it were, as a treasure, for future uses and applications; comp. Philo, *Quod Det. Pot.* § 34, Vol. I. p. 216 (ed. Mang.), *καθάπερ τὰ ἀποκειμένα ἐν σκότῳ κέκρυπται*, comp. Kypke, *Obs.* Vol. II. p. 320.

ὁ τῆς δικαιοσύνης στέφ.] '*the crown of righteousness;*' resumption of the former metaphor. The genitival relation is not perfectly clear, owing to the different meanings which *δικαιοσύνη* may receive. As this subst. appears in all cases in these Epistles to have not a *dogmatical*, but a *practical* reference (see notes *on* 1 *Tim.* vi. 11), sc. *τὴν καθόλου ἀρετήν*, Chrys., the gen. will most naturally be *objecti*, 'the crown for which (so to speak) *δικαιοσύνη* has a claim,' *βραβεῖον διδόμενον εἰς τὴν δικαιοσύνην*, Coray (Romaic), and is in fact a sort of (proleptic) gen. *possessivus;* comp. Krüger, *Sprachl.* § 47. 7. 6 sq. Huther and Leo, with less probability, make it the gen. of *apposition*, comparing James i. 12, 1 Pet. v. 4, Rev. ii. 10, where however *ζωή* and *δόξα* are not strictly analogous to the present use of *δικαιοσύνη*.

ἀποδώσει] '*will give*,' 'reddet,' Vulg. In this compound the *ἀπὸ* does not necessarily convey any sense of *due* (*ὡσανεί τινα ὀφειλὴν καὶ χρέος*, Theoph.), though such a meaning can be grammatically sustained, and confirmed by occasional exx.; comp. Winer, *de Verb. Comp.* IV. p. 13. Here, and for the most part elsewhere, the preposition only seems to allude to the reward as having been laid up, and being taken, so to say, out of some reserved treasures; 'ibi hujus verbi sedes propria est, ubi quid de aliquâ copiâ das,' Winer, p. 12; comp. in a contrary sense, Rom. ii. 6, and see notes *on Gal.* iv. 5.

ἐν ἐκείνῃ τῇ ἡμ.] '*in that day*,' scil. of final retribution. The expression *ἐκείνη ἡ ἡμέρα* is used three times in this Epistle (ch. i. 12, 18), and once in 2 Thess. (i. 10), the context there referring more especially to the coming of the Lord; see Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 243. The following words, *ὁ δίκαιος κριτής*, stand in apposition to *ὁ Κύριος* with great weight and emphasis: how this declaration of God's justice is out of harmony with St Paul's views of grace (De W.) it is difficult to conceive. The Apostle, as Huther well observes, uses the *δικαία κρίσις τοῦ Θεοῦ* not only as a ground of warning, but even of consolation; see 2 Thess i. 5.

τοῖς ἠγαπηκόσιν κ.τ.λ.] '*who have loved* (*and do love*) *His appearing*,' scil. His *second ἐπιφάνεια*: not His first coming in the flesh (ch. i. 10), nor the first and second (Beng.), but, as the context requires, only the latter. The perf. is not here 'in the sense of a present,' Huther; it is only thus far present that it points to the persistence of the feeling; it was a love *ἐν ἀφθαρσίᾳ* (Eph. vi. 24, and see notes), that beginning in the past was alike present and enduring; comp. Green, *Gramm.* p. 319. There is thus no need to give to *ἀγαπᾶν* the sense of 'longing for' (Beza, Wiesing.); it is simply 'diligere,' and implies a combined feeling of reverence and love, 'inest notio admirandi et colendi,' Tittm. *Synon.* I. p. 55; see also Trench, *Synon.* § 12. In a practical point of view, the remark of Calv. is gravely

Come to me; all except Luke are absent on missions. Beware of Alexander. At my defence my friends deserted me, but the Lord stood by me.

Σπούδασον ἐλθεῖν πρός με ταχέως. 9
Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας 10
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσα-

suggestive; 'e fidelium numero excludit quibus formidabilis est Christi adventus:' thus then we may truly say with Leo, 'habemus hic lapidem Lydium, quo examinemus corda nostra.'

9. **Σπούδασον**] '*Earnestly endeavour,*' '*Do thy best,*' ܢܬܒܛܠ [curæ sit] Syr.; comp. ver. 21, Tit. iii. 12. There is scarcely a pleonasm in the expression σπούδασον...ταχέως (Winer, *Gr.* § 65. 1, p. 531), as σπουδάζειν involves more the idea of *earnest* and *diligent* endeavour than that of mere haste (σπεύδειν), though the latter meaning is also sometimes found, *e.g.* Aristoph. *Thesm.* 572, ἐσπουδακυῖα προστρέχει, al.: thus then, as a general rule, 'σπεύδειν est *festinare* (de tempore), σπουδάζειν *properare*, *i.e.* festinanter et sedulo aliquid facere,' Tittm. *Synon.* 1. p. 190. According to Pott, *Etym. Forsch.* Vol. 1. p. 239, the fundamental idea of both verbs is 'premere,' 'pressare.' On the strengthened vowel (*guna*), see Donalds. *Cratyl.* § 223. **ταχέως**] More fully explained in ver. 21, πρὸ χειμῶνος. It is singular that so intelligent a commentator as De W. should represent this invitation as the *main* object of the letter (*Einleit.* § 3); surely the solemn and *prophetic* warnings of the previous chapters cannot be merely 'obiter dicta.'

10. **Δημᾶς**] Mentioned with St Luke (Col. iv. 14) as sending salutations to the Colossians, and with the same evangelist and others as a συνεργός (Philem. 24). Mournful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter apostasy (Epiph. *Hær.* 41. 6); he left the Apostle in his trials and sufferings (ἐγκατέλιπεν) because he loved safety and ease and the fleeting pleasures of this world (τὸν νῦν αἰῶνα), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings, of the nearly desolate Apostle; τῆς ἀνέσεως ἐρασθείς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλοῦς, μᾶλλον εἵλετο οἴκοι τρυφᾶν ἢ μετ' ἐμοῦ ταλαιπωρεῖσθαι καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους, Chrys.; see Mosheim, *de Reb. Christ.* § 60, p. 174, and comp. Taylor, *Duct. Dub.* 1. 2. 5. 19, who however makes the singular mistake of asserting (*from* Col. and Philem.) that Demas returned to his duty. The name is probably a shortened form of Demetrius; comp. Winer, *RWB.* s.v. Vol. 1. p. 264.

ἐγκατέλιπεν] '*forsook*,' 'derelequit,' Vulg. (codd.), Clarom. The compound form seems here to imply leaving behind *in* his troubles and dangers; comp. ver. 16, 2 Cor. iv. 9, and esp. Plato, *Symp.* p. 179 A, ἐγκαταλιπεῖν... ἢ μὴ βοηθῆσαι κινδυνεύοντι. This meaning however must not always be pressed, as there are several instances, esp. in later Greek, in which ἐγκαταλ. seems scarcely different from καταλ.; see Ellendt on Arrian, *Alex.* 1. 20. 6, p. 100. The reading ἐγκατάλειπεν is adopted by *Tisch.* (ed. 7) with ACD[2] D[3]EFGL,—strong uncial authority. The itacism (ει for ι, *&c.*) however that is found even in the very best MSS. renders it doubtful whether the same tense is not intended, whichever reading be adopted: see ver. 13, 16, 20, Tit. i. 5; and Tisch. *Prolegom.* p. xxxvii. (ed. 7).

ἀγαπήσας] '*having loved*,' sc. '*be-*

λονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
11 *Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε*

11. *ἄγε*] So CDEFGKLℵ; most mss.; Chrys., al. (*Griesb.*, *Scholz*, *Lachm.* ed. maj., *Wordsw.*, *Huther*, and appy. *Wiesing.*). The aor. *ἄγαγε* is adopted by *Tisch.* (ed. 1, 2, 7) on the authority of A; some mss.; Theod., Dam. (*Lachm.* ed. stereot., *Alf.*). It would seem however that this is insufficient authority for the change, and that *Lachm.* was right in the alteration adopted in his larger edition.

cause he loved:' apparently rather a causal (comp. Donalds. *Gr.* § 616) than a temporal use of the participle; his love of the world was the cause of his leaving. There is apparently a contrast between this clause and *ἠγαπηκόσιν τὴν ἐπιφ.*, ver. 8; 'luctuosum antitheton,' Beng. on ver. 8.

τὸν νῦν αἰῶνα] '*the present world,*' 'the present (evil) course of things.' On the meaning of *αἰών*, see notes on *Eph.* ii. 2. Beside the regular temporal meaning [Syr. ܥܠܡܐ ܗܢܐ] which is always more or less apparent in the word, an ethical meaning (as here) may often be traced; see Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 228.

Θεσσαλονίκην] Perhaps his home; *εἵλετο οἴκοι τρυφᾶν*, Chrys. For an account of this wealthy city, see notes on 1 *Thess.* i. 1. **Κρήσκης**] Of Crescens nothing is known; the accounts of his having been a preacher in Galatia (*Const. Apost.* VII. 46, Vol. I. p. 385 ed. Cot.) or in Gaul (Epiph.), and having founded the church of Vienne, are mere legendary glosses on this passage. The reading *Γαλλίαν* [Cℵ; 5 mss.; Amit.[1], Æth.-Rom.; Euseb., Theod.-Mops., Epiphan., Hier.] is probably due to these current traditions. **Δαλματίαν**] A part of Illyria on the eastern coast of the Adriatic, lying south-east of Liburnia, and mainly bounded by the Bebii Montes on the north and the river Drinus to the east: the principal cities were Salona on the coast, and Narona a little inland; comp. Plin. *Hist. Nat.* III. 26, Cellarius, *Notit.* Lib. II. 8, Vol. I. p. 614, and Forbiger, *Alt. Geogr.* § 121, Vol. III. p. 838.

11. **Λουκᾶς**] Comp. Col. iv. 14, Philem. 24; the evangelist accompanied St Paul on his second missionary journey (Acts xvi. 10), again, in his third journey, goes with him to Asia (ch. xx. 6) and Jerusalem (ch. xxi. 15), and is with him during his captivity at Cæsarea (ch. xxiv. 23 compared with ch. xxvii. 1) and his first captivity at Rome (ch. xxviii. 16). Of the later history of St Luke nothing certain is known; according to Epiphanius (*Hær.* LI. 11), he is said to have preached principally in Gaul; see Winer, *RWB.* s.v. Vol. II. p. 35, and comp. the modern continuation of the *Acta Sanct.* (Octr. 18), Vol. VIII. p. 295 sq. The name is probably a contraction of *Λουκανός*, and is said to indicate that he was either a slave or a 'libertus;' see Lobeck's article on substantives in -*ᾶς*, in Wolf, *Analecta Lit.* Vol. II. p. 47 sq.

Μάρκον] The Evangelist St Mark was converted appy. by St Peter (1 Pet. v. 13); he however accompanied St Paul and his *ἀνεψιὸς* St Barnabas (Col. iv. 10) on their first missionary journey (Acts xii. 25), but departed from them (ch. xv. 38) and was the cause of the dissension between the Apostle and St Barnabas (ver. 39). He was again with St Paul (Col. iv. 10), and

μετὰ σεαυτοῦ· ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν.
Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον. Τὸν φελόνην 12
13

lastly is here invited to return to him, having been a short time previously (if we adopt A.D. 65—67 as the probable date of 1 Pet.) with St Peter (1 Pet. v. 13). Of his after history nothing certain is known; the most current tradition assigns his latest labours to Egypt and Alexandria, Epiph. *Hær.* LI.; comp. *Acta Sanct.* (April 25) Vol. III. p. 351. **ἀναλαβών**] '*having taken* (*to thee*);' in the present use of this compound the primary local force of ἀνὰ (more clearly seen Eph. vi. 13, 16) is somewhat obscured (comp. ἀναδιδόναι), though still not to be wholly passed over; Timothy was to take *to himself* as a companion the evangelist; see Winer, *de Verb. Comp.* Fasc. III. p. 1, who very clearly defines the two uses of this prep. in composition, (*a*) the usual physical sense; (*b*) the derivative sense, involving the ideas of *return* or *repetition*.

εὔχρηστος] '*serviceable*,' ch. ii. 21; possibly, as Grot. suggests, on account of his knowledge of Latin; though more probably in reference to assistance in preaching the Gospel; εἰς τὴν διακονίαν τοῦ εὐαγγελίου· καὶ γὰρ ἐν δεσμοῖς ὢν οὐκ ἔληγε [Παῦλος] κηρύττων, Chrys. The translation of Auth. 'for *the* ministry' (objected to by Conyb.) may thus be defended; the omission of the art. (after the prep.) of course causing no difficulty; see Winer, *Gr.* § 19. 2, p. 114. On the whole however it is perhaps more exact to retain a neutral translation '*for ministering*,' which, while it does not exclude other services, may still leave the idea of the εὐαγγελικὴ διακονία fairly prominent.

12. **Τύχικον δέ**] '*But Tychicus;*' the δὲ appears to refer to a suppressed thought; not however to one suggested by the first member of ver. 11 (Wieseler, *Chronol.* p. 428), but, as the more immediate context seems to require, by the concluding portion, εὔχρηστος κ.τ.λ.; 'bring Mark, I need one who is εὔχρ.; I had one in Tychicus (Eph. vi. 21), *but* he is gone.' On the accent, see Winer, *Gr.* § 6, p. 49.

The chronology is here not without difficulty. Tychicus, who was with the Apostle on his third missionary journey, and went before him to Troas (Acts xx. 5), is mentioned (Eph. vi. 21, Col. iv. 7) as sent by St Paul into Asia to comfort the hearts of his converts. Now as the Epp. to the Eph. and Coloss. cannot with any show of reason be assumed as contemporaneous with the present Ep., we must assume that this was a second mission to Ephesus, the object of which however is unknown. The first mission took place during the Apostle's first captivity at Rome; this, it would seem, takes place at a *second* and final captivity. We thus take for granted that the Apostle was *twice* in prison at Rome. Without entering into a discussion which would overstep the limits of this commentary, it may be enough to remark that though denied by Wieseler (*Chronol.* p. 472 sq.), and but doubtfully noticed by Winer, *RWB.* Vol. II. p. 220 (ed. 3), the ancient opinion of a second imprisonment (Euseb. *Hist.* II. 22) is in such perfect harmony with the notices in these Epp., and has, to say the least, such *very plausible* external arguments in its favour, that it seems still to be by far the most satisfactory of all the hypotheses that have as yet been advanced; see esp. Neander, *Planting*, ch. x. Vol. I. p. 331 sq. Bohn), Wiesinger, *Einleit.* § 3, p. 576. **εἰς Ἔφεσον**]

ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε,
14 καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ

These words have been urged by Theod. and De W. as affording a hint that Timothy was not then at Ephesus; comp. Tit. iii. 12, πρὸς σέ. This is perhaps doubtful; comp. Wieseler, *Chronol.* p. 462. This latter writer taking ἀπέστειλα as an epistolary aor. conceives that Tych. was the bearer of *this* letter (see *Chronol.* p. 428); this again is very doubtful, and is in many respects a very unsatisfactory hypothesis. Does however the language wholly forbid the conjecture that Tychicus was the bearer of the *first* epistle? It has been frequently remarked in these notes that the first Ep. seems to have been written at no great distance of time from the second.

13. **Τὸν φελόνην**] '*The cloke*,' Auth., 'penulam,' Vulg., 'hakul,' Goth.,—a long, thick, and appy. sleeveless cloke, with only an opening for the head, Smith, *Dict. Antiq.* s.v.; *φελόνην ἐνταῦθα τὸ ἱμάτιον λέγει· τινὲς δέ* [Syr., al.] *φασι τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο*, Chrys. There seems no reason to depart from the former and usual sense; the second interpr. noticed by Chrys., 'case for writings' (ܒܝܬ ܟܬ̈ܒܐ Syr., Wieseler, *Chronol.* p. 423), was probably only an interpr. suggested by the connexion, and by the thought that the Apostle would not have been likely to mention an article so comparatively unimportant as a cloke, esp. when near his death. One reason at any rate seems suggested by *πρὸ χειμῶνος*, ver. 21. The word is found in several other passages, *e.g.* Poll. *Onomast.* VII. 65, Athen. *Deipn.* III. p. 97, Arrian, *Epict.* IV. 8; see also Suicer, *Thesaur.* s.v. Vol. II. p. 1422, who however, with but little probability, seems to advocate *two* forms, *φαινόλης* and *φελόνης* (comp. Hesych.) deriving appy. the former from *φαίνω* and the second from *φελλός*, 'pellis.' There is indeed an almost hopeless confusion among the Greek lexicographers on this word or words, some making *φαιλώνης* (Suid.), aliter *φελόνης* (*Etym.M.*), to be the *γλωσσόκομον*, and *φαινόλης* (Suid.), or yet again *φενόλης* (Suid.), to be the cloke. On the whole, it seems probable that the true form is *φαινόλης*, and that it is derived from the Latin 'pænula' (Rost u. Palm, *Lex.* s.v.), not vice versâ, as in Voss, *Etymol.* s.v. Here *Tisch.* rightly adopts the orthography best supported by MS. authority. For further information, see the dissertation 'de Pallio Pauli' in *Crit. Sacr. Thes.* Vol. II. p. 707, the special treatise on the 'pænula' by Bartholinus in Grævius, *Antiq. Rom.* Vol. VI. p. 1167 sq., and the numerous archæological notices and reff. in Wolf, *Cur. Phil. in loc.*

ἀπέλιπον] On this reading comp. notes on ver. 10; the authority for *ἀπέλειπον* (*Tisch.*) here is ACFGL; most mss.,—evidence appy. scarcely sufficient to justify the adoption of the somewhat improbable imperfect.

καὶ τὰ βιβλία] *Τί δὲ αὐτῷ τῶν βιβλίων ἔδει μέλλοντι ἀποδημεῖν πρὸς τὸν Θεόν; καὶ μάλιστα ἔδει, ὥστε αὐτὰ τοῖς πιστοῖς παραθέσθαι, καὶ ἀντὶ τῆς αὐτοῦ διδασκαλίας ἔχειν αὐτά*, Chrys.: more probably perhaps, books generally, Bull, *Serm.* XV. p. 180 (Oxf. 1844). It is however useless to guess at either the contents of the *βιβλία*, or the reasons for the request.

μάλιστα τὰς μεμβρ.] '*especially the parchments*;' the former were probably written on papyrus, the latter on parchment, 'membrana' (membrum,

χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ
Κύριος κατὰ τὰ ἔργα αὐτοῦ. ὃν καὶ σὺ φυλάσσου, λίαν 15

14. ἀποδώσει] This reading is still not free from doubt: the text is supported by ACD^{1}E^{1}FGℵ; 15 mss.; Aug., Boern., Vulg.; Chrys. (*Griesb.*, *Scholz*, *Lachm.*, *Alf.*, *Wordsw.*), and perhaps is now to be preferred. In Ed. 1, 2 the later and incorrect form ἀποδῴη (comp. Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Maced.* p. 52) was adopted with D^{3}E^{2} (K-δωει) L; most mss.; Clarom. (*Rec.*, *Tisch.*), and with the support of *internal* considerations of no little weight: see notes. These however now appear to be fairly outweighed by the amount of *external* evidence (ℵ being added to the authorities for the future), and the reading is changed accordingly.

membrana cutis); comp. Hug, *Einl.* Vol. I. § 11. It is not wholly improbable, as the μάλιστα seems to indicate, that the parchments were writings, whether 'adversaria' or otherwise, of the Apostle himself; comp. Bull, *Serm.* xv. p. 183 sq.,—a sermon well worthy of perusal. Of Carpus nothing is known, nor of the journey to Troas; it certainly could not have been that mentioned Acts xx. 6, a visit which took place more than six years before.

14. **Ἀλέξανδρος**] See notes *on 1 Tim.* i. 20: whether this evil man was then at Ephesus or not cannot be determined; the former supposition is perhaps most probable; see Wieseler, *Chronol.* p. 463. **πολλὰ κ.τ.λ.**] '*shewed me much ill treatment;*' 'multa mihi mala ostendit,' Clarom., Vulg. [mala mihi]; ἔθλιψέ με διαφόρως, Chrys. The trans. 'hath (?) shown much ill *feeling*' (Peile) is unnecessarily restricted, and that of Conyb., 'charged me with much evil in his declaration' (forensic use of the *active*), in a high degree improbable. The 'intensive' middle (see Krüger, *Sprachl.* § 52. 8. 5, and notes *on Eph.* ii. 7) ἐνδείξασθαι, with a dat. *personæ* and acc. *rei*, is frequently used both in a good (*e.g.* [Demosth.] *Halonn.* p. 87) and a bad sense (Gen. l. 15, 17), and seems clearly to point to the exhibition of outward acts of injury and wrong to the Apostle.

ἀποδώσει κ.τ.λ.] '*the Lord shall reward him according to his works;*' πρόῤῥησίς ἐστιν, οὐκ ἀρά, Theod., who however adopts the more difficult reading ἀποδῴη. Even if we adopt this latter reading (see crit. note) we may rightly urge that St Paul might properly wish that one who had so withstood the cause of the Gospel (τοῖς ἡμετέροις λόγοις, see ver. 15), and who had as yet shown no symptom of repentance (ὃν καὶ σὺ κ.τ.λ.), might be rewarded according *to his works.* On the late and incorrect form ἀποδῴη for ἀποδοίη, comp. Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Maced.* p. 52.

15. **ὃν καὶ σὺ κ.τ.λ.**] '*Of whom do thou also beware.*' This advice seems to confirm the supposition that Alexander was then at Ephesus (see ver. 14), unless indeed we also adopt the not *very* probable opinion of Theod., noticed in notes on ver. 12, that Timothy was not now at Ephesus. **λίαν γὰρ κ.τ.λ.**] '*for he greatly withstood our words;*' reason why Timothy should beware of Alexander. If the ἡμέτεροι λόγοι allude to the defence which St Paul made, and which Alexander opposed (see Wieseler, *Chronol.* p. 464), Alexander must be conceived (if he came originally from Ephesus) to have gone to Rome and returned again. It must be observed however, that the studied connexion of this clause with ὃν καὶ

16 γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ
πρώτῃ μου ἀπολογίᾳ οὐδείς μοι παρεγένετο, ἀλλὰ
17 πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ
Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ

15. *ἀντέστη*] So ACD¹א¹ (FG *ἀνθέστη*); 17; (*Lachm.*, *Alf.*, *Wordsw.*). The less natural reading *ἀνθέστηκεν* was adopted in Ed. 1, 2 with D³EKLא⁴; most mss.; and many Ff. (*Rec.*, *Tisch.*); but now on the authority of א¹ is perhaps rightly changed for the more strongly attested reading in the text.

16. *παρεγένετο*] So ACF(*παραγ.*)Gא¹ (*Lachm.*): *συνπ.* DEא⁴ [*συμπ.* KL; al.]; (*Tisch.*).

σὺ κ.τ.λ., rather than with *πολλά μοι κ.τ.λ.*, seems somewhat to militate against this supposition, and to suggest a more general reference, *τοῖς τοῦ εὐαγγελίου λόγοις.*

16. **Ἐν τῇ πρώτῃ κ.τ.λ.**] '*At my first defence;*' comp. Phil. i. 7, but observe that there *τῇ ἀπολ.*, on account of the article, must be connected with *τοῦ εὐαγγελίου*, and that the circumstances alluded to are in all probability wholly different. Timothy was then appy. with him (Phil. i. 1); now he is informing him of something new, and which happened at his last imprisonment, see Neander, *Planting*, Vol. I. p. 334 (Bohn). This *ἀπολ. πρώτη* was in all probability the 'actio prima,' after which, as a 'non liquet' (see Smith, *Dict. Antiq.* s.v. 'Judex') had been returned, an 'ampliatio' (comp. *ἀνεβάλετο*, Acts xxiv. 22) had succeeded, during which the Apostle is now writing; see esp. Wieseler, *Chronol.* p. 409 sq., and comp. Rein, *Röm. Privatrecht*, v. 2. 6, p. 450. Conyb. and Howson (*St Paul*, Vol. II. p. 580, ed. 2) deny the continuance under the emperors of this custom of 'ampliatio,' on the authority of Geib, *Röm. Crim.-Proc.* p. 377: this however does not appear to have been fully made out.

παρεγένετο] '*stood forward for me,*' 'adfuit,' Vulg., scil. as a 'patronus' to *plead* in my defence, or more probably as an 'advocatus' to *support* by his counsel; comp. Herod. VII. 109, *πολλοῖσι παρεγενόμην*, and, as regards the practice of Christians supporting and comforting their brethren in prison, Lucian, *de Morte Peregr.* § 13. Examples of the similarly forensic expressions *συμπαραγίγνεσθαί τινι*, *παρεῖναί τινι*, are cited by Elsner, *Obs.* Vol. I. p. 319. On the respective offices and duties of 'advocatus' and 'patronus,' see Rein, *Röm. Privatrecht*, v. 1. 3, p. 425.

ἐγκατέλιπον] On the meaning of this compound, see notes on ver. 10. The reason of the desertion was obviously *fear; οὐ κακοηθείας ἦν ἀλλὰ δειλίας ἡ ὑποχώρησις*, Theod. The knowledge of this suggests the clause *μὴ αὐτοῖς λογισθείη*, in which the Apostle's pardon is blended with his charitable prayer; 'may God forgive them even as I do.' The reading of ACD²D³EFGL (*-λειπον*, so *Tisch.*) appears simply due to itacism; see notes on ver. 10.

17. **ὁ δὲ Κύριος**] In marked contrast to ver. 16; 'man, even my friends, deserted me,—*but* my Lord stood by me.' **ἐνεδυνάμωσέν με**] '*gave me inward strength,*' *i.e.* *παῤῥησίαν ἐχαρίσατο, οὐκ ἀφῆκε καταπεσεῖν*, Chrys.; see notes *on* 1 *Tim.* i. 12. The purpose of the *ἐνδυνάμωσις* then follows. The Apostle here, as always, loses all thought and feeling of self, and sees only in the gracious aid ministered to him a higher and a greater

*κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη·
καὶ ἐῤῥύσθην ἐκ στόματος λέοντος. ῥύσεταί με ὁ* 18

purpose: so Chrys., and after him Theoph. and Œcum.

πληροφορηθῇ] '*might be fully performed, fulfilled,*' 'impleatur,' Vulg., 'adimp.,' Clarom., Syr.,—not 'might be fully known,' Auth., 'certioraretur,' Beza. There seems no reason to depart here from the meaning assigned to *πληροφ.* in ver. 5 (see notes); the *κήρυγμα* (observe, not *εὐαγγέλιον*) was indeed *fully performed,* when in the capital of the world, at the highest earthly tribunal, possibly in the Roman *forum* (Dio Cass. LVII. 7, LX. 4,—this however after the time of Claudius is considered somewhat doubtful), and certainly before a Roman multitude, Paul the prisoner of the Lord spake for himself and for the Gospel; see Wieseler, *Chronol.* p. 476, who has illustrated and defended this application with much ability.

καὶ ἀκούσωσιν κ.τ.λ.] '*and all the Gentiles might hear:*' further amplification of the preceding words; not in reference to any preachings after his *first* captivity (comp. Theod., De W.), but simply in connexion with his public *ἀπολογία* in this his *second* captivity. The position of *ἵνα,* after *παρέστη καὶ ἐνεδ.* rather than after *ἐῤῥύσθην*, seems certainly to confirm this: see Wieseler, *Chronol.* p. 476. The reading of *Rec.* *ἀκούσῃ* (with KL; most mss.; Chrys., Theod.) is only a grammatical correction.

καὶ ἐῤῥύσθην] '*and I was rescued;*' second and further act of the Lord towards His servant; He inspired him with strength, and more, He rescued him. The aor. is purely passive; several of these 'deponentia media;' *e.g.* *θεάομαι, ἰάομαι, χαρίζομαι κ.τ.λ.* have, besides an aor. med., an aor. in the pass. form which (unlike *ἠβουλήθην, ἠδυνήθην κ.τ.λ.*) is *completely* passive in sense; comp. *ἐθεάθην*, Matth. vi. 1, Mark xvi. 11, *ἰάθην*, Matth. viii. 13, *ἐχαρίσθην*, 1 Cor. ii. 12, Phil. i. 29, and see further exx. in Winer, *Gr.* § 38. 7, p. 231. *Lachm.* and *Tisch.* read *ἐρύσθην* with ACℵ.

ἐκ στόματος λέοντος is very differently explained. The *least* probable interpr. makes it refer to the lions of the amphitheatre (Mosheim, and even Neand. *Plant.* Vol. I. p. 345, note), the *most* probable perhaps is that of the later expositors (De W., Huth., al.), that it is a figurative expression for the greatest danger, 'generaliter periculum,' Calv., comp. 1 Cor. xv. 32, *ἐθηριομάχησα* (see Meyer *in loc.*), Ignat. *Rom.* 5, *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ*, where the somewhat parallel allusions are equally figurative. The most current interpr. is that of the Greek commentators, who refer the expression to Nero; *λέοντα γὰρ τὸν Νέρωνά φησι διὰ τὸ θηριῶδες*, Chrys., al.; but it is doubtful whether he was then at Rome; see Pearson, *Ann. Paul.* Vol. I. p. 395 (ed. Churton), who consequently transfers it to Helius Cæsareanus. Wieseler finds in *λέων* the principal accuser (*Chronol.* p. 476); alii alia. Leo, with very good sense, retracts in his preface, p. xxxviii., his reference of *λέων* to Nero, observing the omission of the article (which might have been expected, as in Joseph. *Antiq.* XVIII. 6. 10, *τέθνηκεν ὁ λέων*). This omission cannot indeed be *pressed*, as it might be due to correlation (Middleton, *Art.* III. 3. 7); it may be said however, that it is highly probable that if Nero, or a definite *person* (human or spiritual, *e.g.* Satan, comp. Alf. *in loc.*), had been here meant, it would have been inserted,

Κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

as in the exx. in Winer, *Gr.* § 18. 2. b, p. 114 sq. The most pertinent remark is that of Huth., that it is to the *στόμα λέοντος* (Löwenrachen), not to the *λέων*, that the attention is principally directed.

18. **ῥύσεται κ.τ.λ.**] '*The Lord shall rescue me from every evil work;*' continuation of the foregoing declaration, in a somewhat changed application: *καί*, which would make the connexion more close, is rightly omitted by *Lachm.* and *Tisch.*, with ACD¹ℵ; 31, al.; Clarom., Sangerm., Aug., Vulg., Copt., Arm., al. The change of prep. (curiously enough not noticed by appy. any commentator, but marked in Auth.), points more generally to the *removal from* (see Winer, *Gr.* § 47, p. 331 compared with p. 327) all the evil efforts that were directed against the Apostle, and the evil influences around him,—not merely all that threatened him personally, but all that thwarted the Gospel in his person. Thus *πονηρὸς* retains its proper sense of '*active* wickedness' (*παρὰ τοῦ πόνος γινόμενος*, Suidas; comp. Trench, *Synon.* § 11), and *ἔργον* its more usual sense. Most modern commentators (except Wiesing.), following Chrys., al., either explain *παντὸς ἔργ. πον.* as *παντὸς ἁμαρτήματος*, in reference to St Paul,—a change from the objective in ver. 17 to the subjective which is not very satisfactory,—or take *ἔργον* as equivalent to *πρᾶγμα*, *χρῆμα*, a meaning which though defensible (see exx. in Rost u. Palm, *Lex.* s.v.) is not necessary. There is no declaration that the Apostle shall be rescued out of his dangers, which would be inconsistent with ver. 6; it is only said in effect in ver. 7, 8, that he shall be removed from the sphere of evil in every form: 'decollabitur? liberabitur, liberante Domino,' Beng. The transition to the next clause, from the *ἀπὸ* to the *εἰς*, becomes thus very easy and natural.

σώσει εἰς] '*shall save me into*:' a prægnans constructio, 'shall save and place me in,' comp. ch. ii. 26, and see further exx. in Winer, *Gr.* § 66. 2, p. 547. There is thus no reason for modifying *σώζειν* (scil. *ἄξει με εἰς κ.τ.λ.*, Coray; comp. Eurip. *Iph. T.* 1068), still less for referring it *merely* to preservation from earthly troubles (Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 251), followed as it is by the explicit *τὴν βασιλείαν τὴν ἐπουράνιον*. In these last words, it has been urged by De Wette and others that we have a thought foreign to St Paul. Surely this is an ill-considered statement: though the mere expression *ἡ βασιλ. ἡ ἐπουρ.* may not occur again in the N.T., still the idea of a *present* sovereignty and kingdom of Christ in heaven is conveyed in some passages (Eph. i. 20, Col. iii. 1), and expressed in others (1 Cor. xv. 25, *βασιλεύειν*) too plainly to give any cause for difficulty in the present case; comp. Pearson, *Creed*, Art. II. and VI. Vol. I. p. 124, 328 (ed. Burt.). Had this expression appeared in any other than one of the Past. Epp., it would have passed unchallenged. On the term *ἐπουράνιος*, comp. notes *on Eph.* i. 3.

ᾧ ἡ δόξα κ.τ.λ.] Observe especially this doxology to *Christ; ἰδοὺ δοξολογία τοῦ Υἱοῦ ὡς καὶ τοῦ Πατρός, οὗτος γὰρ ὁ Κύριος*, Theoph. Waterland might have added this, *Def. of Queries*, XVII.

Salutations and personal notices.

19 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ
τὸν Ὀνησιφόρου οἶκον. 20 Ἔραστος ἔμεινεν ἐν Κορίνθῳ,
Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπού-

Vol. I. p. 423. On the expression εἰς τοὺς αἰῶνας τῶν αἰώνων, set notes *on Gal.* i. 5.

19. **Πρίσκαν καὶ Ἀκύλαν**] Prisca or Priscilla (like Livia or Livilla, Drusa or Drusilla, Wetst. *on Rom.* xvi. 3) was the wife of Aquila of Pontus. They became first known to the Apostle in Corinth (Acts xviii. 2), whither they had come from Rome on account of the edict of Claudius; the Apostle abode with them as being ὁμότεχνοι, and took them with him to Syria (ver. 18). They were with him at Ephesus (surely not at Corinth! Huther) when he wrote 1 Cor. (see ch. xvi. 19), and are again noticed as being at Rome (Rom. xvi. 3) where they had probably gone temporarily, *perhaps* for purposes of trade: of their after history nothing is known, see Winer, *RWB.* s. v. 'Aquila,' Vol. I. p. 73, and Herzog, *Real-Encycl.* Vol. I. p. 456, who however ascribes their migrations to the difficulties and troubles encountered in preaching the Gospel.

τὸν Ὀνησ. οἶκον] See notes on ch. i. 16. Onesiphorus is said to have been bishop of Corone in Messenia; Fabricius, *Lux Evang.* p. 117 (cited by Winer). This however must be considered highly doubtful.

20. **Ἔραστος**] A Christian of this name is mentioned as οἰκονόμος (*arcarius*) of Corinth, Rom. xvi. 23. Mention is again made of an Erastus as having been sent from Ephesus to Macedonia with Timothy, Acts xix. 22. Whether these passages relate to the same person cannot possibly be determined; but it may be said, in spite of the positive assertion of Wieseler (*Chronol.* p. 471) to the contrary, that the identity of the Erastus of Corinth and Erastus the missionary seems very doubtful. It is scarcely likely that the οἰκονόμος of Corinth would be able to act as one διακονῶν (Acts *l. c.*); see Meyer, *Rom. l. c.*, and Winer, *RWB.* s. v. Vol. I. p. 335; so also Neand. *Planting*, Vol. I. p. 334 (Bohn). It is perhaps more probable, from the expression ἔμεινεν ἐν Κορίνθῳ, that the *present* Erastus was identical with Erastus of Corinth; comp. Huther. All however is conjecture.

Τρόφιμον] '*Trophimus*,' a Gentile Christian of Ephesus, who accompanied St Paul (on his third missionary journey) from Troas (Acts xx. 4) to Miletus, Syria, and ultimately Jerusalem, where his presence was the cause of an uproar (Acts xxi. 29). Legendary history says that he was beheaded under Nero: *Menolog. Græc.* Vol. III. p. 57 (Winer).

ἀπέλιπον] '*I left;*' certainly not plural, 'they left,' scil. 'his comrades,' an artificial interpretation (see Winer, *RWB.* Art. 'Troph.' Vol. II. p. 634) which would never have been thought of, if the doubtful hypothesis of a single imprisonment of St Paul at Rome had not seemed to require it. The supposition of Wieseler (*Chronol.* p. 467) that he accompanied St Paul on his way to Rome (Acts xxvii.), but falling sick returned to Miletus in the Adramyttian ship from which St Paul parted at Myra (Acts xxvii. 6), may be ingenious, but seems in a high degree improbable, and is well answered by Wiesinger in his notes on this verse, p. 684 sq. Still more hopeless is the attempt to change the reading, with the Arab. Vers., to Μελίτῃ, or to refer it to Miletus on the N. coast of Crete, near which St Paul never went. If

δασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. **Benediction.**

22. Κύριος Ἰησοῦς Χριστός] So *Rec.*, *Griesb.*, *Scholz*, with CDEKLℵ[4]; al.; Syr., Vulg., al.; *Lachm.* reads Κύρ. Ἰησοῦς with A; 31. 114; *Tisch.* reads only Κύριος with FGℵ[1]; 17. al.; Boern., Æth. Though an interpolation is not improbable, yet the uncial authority for the omission is not strong, F and G being little more than equivalent to one authority.

we suppose this journey to have taken place after the period recorded in the Acts (see notes *on* 1 *Tim.* i. 3), and adopt the theory of a second imprisonment, all difficulty ceases. Here too the form ἀπέλειπον is found in CL, but the uncial authority greatly preponderates on the other side: see ver. 10, 13, 16.

21. **πρὸ χειμῶνος**] '*before winter;*' not necessarily 'before the *storms* of winter,' Wieseler, *Chronol.* p. 472. The expression seems only an amplification of ver. 9; πρὸ χειμῶνος, ἵνα μὴ κατασχεθῇς (Chrys.), whether by dangers on the sea (Coray), or difficulties of travelling on the land. In this repeated desire of St Paul to see his son in the faith, and the mention of a possible cause which might detain him, we see tokens of the Apostle's prescience of his approaching death; διὰ πάντων μηνύει τὴν τελευτήν, Theod.

Εὔβουλος κ.τ.λ.] Of Eubulus, Pudens, and Claudia, nothing certain is known; they were not companions of the Apostle (ver. 11), but only members of the Church at Rome. The identity of the two latter with the Pudens and Claudia of Martial (*Epigr.* IV. 13, XI. 53) seems very doubtful; see however Conyb. and Hows. *St Paul*, Vol. II. p. 595 (ed. 2), Alf. *Prolegom. on* 2 *Tim.* § 2. 4. Linus is in all probability the first bishop of Rome of that name; see Iren. *Hær.* III. 3, Euseb. *Hist.* III. 2.

22. **μετὰ τοῦ πνεύμ. σου**] '*with thy spirit;*' so Gal. vi. 18, Philem. 25. The Apostle names the 'spirit' as the 'potior pars' in our nature, see notes *on Gal. l. c.* There is no allusion to the Holy Spirit (Chrys., al.), nor to πνευματικὴ χάρις (Œcum.); the πνεῦμα is the human πνεῦμα (not merely the ψυχή, Coray), the third and highest part in man; compare Olshausen, *Opusc.* VI. p. 145 sq., and *Destiny of the Creature*, p. 115 sq.

μεθ' ὑμῶν] '*with you;*' not exactly 'tecum et cum totâ ecclesiâ tibi commissâ' (Mill, *Prolegom.* p. 86), as there is no mention throughout the Epistle of the Church at Ephesus; but simply 'with thee and those with thee.' This benediction is somewhat singular as being twofold, to Timothy separately, and to Tim. and those with him: 1 Cor. xvi. 23, 24, is also twofold, but relates to the same persons.

ΠΡΟΣ ΤΙΤΟΝ.

INTRODUCTION.

THE Epistle to Titus was written by St Paul apparently only a short time after his missionary visit to the island of Crete (ch. i. 5), and when on his way to Nicopolis to winter (ch. iii. 12). On the occasion of that visit he had left his previous companion Titus in charge of the churches of that island, and may not unreasonably be supposed to have availed himself of an early opportunity of writing special instructions to him concerning the duties with which he had been entrusted.

If we are correct in supposing that the Nicopolis above alluded to was the well-known city of that name in Epirus (see notes on ch. iii. 12), we may conceive this Epistle to have been written from some place in Asia Minor, perhaps Ephesus (Conyb. and Hows. *St Paul*, Vol. II. p. 566, ed. 2), at which the Apostle might have stayed a short time previous to the westward journey. If we further adopt the not unreasonable supposition that the Apostle was arrested soon after his arrival at Nicopolis, and forwarded from thence to Rome (Conyb. and Hows. *loc. cit.*), and also agree to consider A.D. 67 or 68 the year of his martyrdom (see *Introd.* to 2 Tim.), we may roughly fix the date of this Epistle as the summer of A.D. 66 or 67, according as we adopt the earlier or later date for the Apostle's martyrdom. Whichever date we select, it will clearly be most natural to suppose that the winter alluded to in this Epistle (chap. iii. 12) is not the same as that referred to in 2 *Tim.* iv. 21, but belongs to the year before it. If we suppose them the same (comp. Alford, *Prolegom. on Past. Epp.* § 2. 32), the occurrences of 2 Tim. will seem somewhat unduly crowded; compare Conyb. and Hows. *St Paul*, Vol. II. p. 573, note (ed. 2).

The *object* of the Epistle transpires very clearly from its contents. The Apostle not having been able to remain long enough

in Crete to complete the necessary organization of the various churches in the island, but having left Titus to complete this responsible work, sends to him all necessary instruction both in respect of the discipline, ecclesiastical (ch. i. 5 sq., comp. ch. iii. 10) and general (ch. ii. 1 sq., ch. iii. 1 sq.), which he was to maintain, and the erroneous teaching which he was to be ready to confront (ch. i. 13 sq., ch. iii. 9, al.). The Cretan character had long been unfavourably spoken of (ch. i. 12), and, as we learn from this Epistle, with so much truth (ch. i. 13, 16, ch. iii. 1 sq.), that though Titus was instructed by the Apostle to come to him at Nicopolis (ch. iii. 12), but a short time probably after he would have received the Epistle, it was deemed fitting by the Apostle that he should have written instructions for his immediate guidance. On the adaptation of the contents to the object of the writer, see Davidson, *Introduction*, Vol. III. p. 90 sq.

On the *genuineness* and *authenticity* of the Epistle, see the Introduction to the First Epistle to Timothy. The Pastoral Epistles in respect of this question must be regarded as a whole; no writer of credit, except Schleiermacher, having failed to admit that they must all be attributed to one writer.

ΠΡΟΣ ΤΙΤΟΝ.

Apostolic address and salutation.

I. ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλε-

1. Ἰησοῦ Χριστοῦ] So *Lachm.* with D^3(D^1 om. Ἰησ.) EFGHIKLℵ; most mss. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, and *Huth.* e sil.); the order is inverted by *Tisch.* only with A; 3 mss.; Tol., Copt., Syr.-Phil.; Ambrst. (ed.), Cassiod. There certainly does not seem sufficient authority for any change of the received Text in the present case; indeed it may be remarked that *Tisch.* appears to have been somewhat precipitate in *always* maintaining the sequence ἀπόστ. Χρ. Ἰησ. in St Paul's introductory salutations. In 1 Cor. i. 1 and 2 Tim. i. 1 certainly, in Col. i. 1 and 1 Tim. i. 1 probably, and perhaps in Phil. i. 1 (δοῦλοι), this order may be adopted; but in 2 Cor. i. 1, and especially in Rom. i. 1 and here, it seems to be insufficiently supported, and is rightly rejected by *Lachm.*; in Eph. i. 1 the authority is slightly in favour of Ἰησ. Χρ. It is not perhaps too much to say that some passing thought in the Apostle's mind may have often suggested a variation in order; in ver. 4, for example, Χρ. Ἰησ. (*Tisch.*) seems more probable, Ἰησοῦ and σωτῆρος being thus brought in more immediate contact. It is not well to be hypercritical, but variations even in these frequently recurring words should not wholly be passed over.

CHAPTER I. 1. **δοῦλος Θεοῦ**] '*a servant of God;*' the more general designation succeeded by ἀπόστ....Ἰ. Χ. the more special. On all other occasions St Paul terms himself δοῦλος Ἰ. Χ., Rom. i. 1, Phil. i. 1, comp. Gal. i. 10; so also 2 Pet. i. 1, Jude 1, comp. Rev. i. 1, and see James i. 1. Surely a forger would not have made a deviation so very noticeable: in salutations more than in anything else peculiarities would have been avoided. The expression itself occurs in Acts xvi. 17, Rev. xv. 3, compare ib. x. 7; and in a slightly different application, 1 Pet. ii. 16, Rev. vii. 3.

ἀπόστολος δέ] '*and further an Apostle,*' &c.; more exact definition. The δὲ here has not its *full* antithetical force (Mack), but, as in Jude 1, appears only to distinguish and specify, by the notice of another relation in which the subject stood to another genitive; see esp. Klotz, *Devar.* Vol. II. p. 359; comp. Winer, *Gr.* § 53. 7. b, p. 393, and the list of exx. (though not very critically arranged) in Ellendt, *Lex. Soph.* Vol. II. p. 388. Forgetfulness of this common, perhaps even primary (comp. Donalds. *Cratyl.* § 155) use of δὲ has led several expositors into needlessly artificial and elliptical translations; comp. even Peile *in loc.* **κατὰ πίστιν κ.τ.λ.**] i.e. '*for* (*the furtherance of*) *the faith of God's elect;*' the πίστις τῶν ἐκλ. is the desti-

2 κτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ἐπ'

nation of the apostleship: not 'secundum fidem,' Vulg., Clarom., which, though defended by Matthies, seems very unsatisfactory; the faith or knowledge of individuals cannot, without much explaining away (comp. Peile), ever be the rule or *norma* of the Apostle's office. The meaning is thus nearly as enunciated by Theoph., *πρὸς τὸ πιστεῦσαι τοὺς ἐκλεκτοὺς δι' ἐμοῦ*, *scarcely* so much as *νὰ διδάσκω τοὺς ἐκλ. τὴν εἰς αὐτὸν πίστιν* (Coray), and the sentiment is parallel to Rom. i. 5. Though it may be admitted that the idea of 'object,' 'intention,' is more fully expressed by *εἰς* and *πρός* (Matth.), it still seems hopeless to deny that *κατὰ* in such exx. as *κατὰ θέαν*, Thucyd. vi. 30, *καθ' ἁρπαγήν*, Xen. *Anab.* III. 5. 2, al., plainly points to and implies *some* idea of purpose; see Rost u. Palm, *Lex.* s.v. II. 3, Vol. I. p. 1598, Jelf, *Gr.* § 629. If it be not undue refinement, we may say that in the three prepp., *εἰς*, *πρός*, *κατά*, 'object' is expressed in its highest degree by the first, and in its lowest by the last; but that the two former are very near to each other in meaning, while *κατὰ* does not rise much above the idea of 'special reference to,' 'destination for.' We might thus perhaps say *εἰς* rather marks *immediate purpose*, *πρὸς ultimate purpose*, *κατὰ destination;* comp. notes *on Eph.* iv. 12. These distinctions must however be applied with great caution. It need scarcely be said that there is here no parenthesis; see Winer, *Gr.* § 62. 4, p. 499.

ἐκλεκτῶν Θεοῦ] '*of the chosen of God.*' There is nothing proleptic in the expression, sc. *τῆς ἐκλογῆς τοὺς ἀξίους*, Theod., and more expressly, De Wette: 'the faith of the elect' forms one compound idea, it is on the *πίστις* rather than the defining gen. that the moment of thought principally rests. Nay further, Acts xiii. 48 shows this,—that election is not in consequence of faith, but faith in consequence of election; comp. Eph. i. 4, and notes *in loc.*

ἐπίγνωσιν ἀληθ.] '*full knowledge of the truth;*' *i.e.* of evangelical truth, comp. Eph. i. 13; 'in hoc, inquit, missus sum Apostolus ut electi per me credant et cognoscant veritatem,' Estius. Ἀλήθεια has thus reference to the *object* (surely not to be resolved into a mere adj., *τῆς ἀληθινῆς εὐσεβ.*, Coray), *ἐπίγνωσις* to the *subject;* on the latter ('accurata cognitio,') see notes *on Eph.* i. 17. This 'truth' is defined more exactly by the clause *τῆς κατ' εὐσέβειαν*, comp. notes *on* 2 *Tim.* i. 13, 1 *Tim.* iii. 13. **τῆς κατ' εὐσέβειαν** may be translated 'which is according to godliness' (see notes *on* 1 *Tim.* vi. 3), but as Gospel truth can scarcely be said to be *conformable to εὐσέβεια* (still less to be 'regulated by' it, Alf.), and as it is not probable that the prep. would be used in the same sentence in different senses, the more natural meaning is, '*which is (designed) for godliness,*' scil. which is 'most naturally productive of holy living and a pious conversation,' South, *Serm.* 5, Vol. III. p. 214 (Tegg). The meaning adopted by Huther, 'which is allied to' ('bezeichnet die Angehörigkeit'), even in such passages as Rom. x. 2, is more than doubtful; see Winer, *Gr.* § 49. d, p. 359. On the meaning of *εὐσέβεια*, see notes *on* 1 *Tim.* ii. 2.

2. **ἐπ' ἐλπίδι κ.τ.λ.**] '*resting on hope of eternal life,*'—not 'in spem,' Vulg., Clarom., Goth. ('du'): comp. Rom. iv. 18, viii. 20, 1 Cor. ix. 10; hope is the *basis* on which all rests, see Winer, *Gr.* § 48. c, p. 349. The connexion of the clause is not perfectly

ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον 3

clear; it can hardly be connected with ἀπόστολος, as it would thus form a coordinate clause to κατὰ πίστιν κ.τ.λ., and would more naturally be introduced by some specifying particle; nor can it be attached to ἐπίγνωσιν κ.τ.λ., as this would violate the close union of πίστις and ἐπίγν. We must then, with De W. and Huther, and, as it would seem, Chrys. and Theod., refer it to the whole clause, κατὰ πίστιν—εὐσέβειαν: the Apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life.

ἐπηγγείλατο] '*promised,*' 'proclaimed, sc. in the way of a promise;' so Rom. iv. 21, Gal. iii. 19. The force and truth of the ἐπαγγελία is then enhanced by the expression, unique in the N. T. **ὁ ἀψευδὴς Θεός**. Comp. however for the sentiment, Heb. vi. 18, and for the expression, Eurip. *Orest.* 364, Γλαῦκος ἀψευδὴς θεός.

πρὸ χρόνων αἰωνίων] '*before eternal times.*' It is not easy to decide whether χρόνοι αἰώνιοι are here to be considered (*a*) as simply 'very ancient times' (ed. 1, Wiesing.), πολλοὺς καὶ μακροὺς χρόνους (Coray), comp. Calv. *in loc.;* or (*b*) as equivalent to πρὸ τῶν αἰώνων (Theod., Alf., Wordsw., al.), as in 2 Tim. i. 9. In favour of (*a*) is the reflection that though it may be truly said that God loved us from all eternity (Œcum.), it still cannot strictly be said that ζωὴ αἰώνιος was *promised* before all eternity (see Hammond *in loc.*): in favour of (*b*) is the use of αἰώνιος in the preceding member, and the partial parallel afforded by 2 Tim. i. 9. On careful reconsideration the preponderance is perhaps to be regarded as slightly in favour of (*b*), and the ἐλπίς itself and general counsels relating to it, rather than the specific promise of it, to be conceived as mainly referred to.

3. **ἐφανέρωσεν δέ**] '*but manifested;*' in practical though not verbal antithesis to ἐπηγγείλατο, ver. 2; the primary ἐπαγγελία (Gen. iii. 15), yea, even the cardinal ἐπαγγελία to Abraham (Gal. iii. 8), required some further revelation to make it fully φανερόν. The more strict antithesis occurs in Col. i. 26, where however the allusion is different; comp. Rom. xvi. 25, 26, 2 Tim. i. 9, 10. The accus. *objecti* after ἐφανέρωσεν is clearly τὸν λόγον αὐτοῦ, not ζωήν (Œcumen., al.), or ἐλπίδα ζωῆς (Heinr.). The Apostle changes the accus. for the sake of making his language more exact; ζωὴ αἰώνιος was, strictly speaking, in regard of its appearance, future: the Gospel included both it and all things, whether referring to the present or the future; see Theoph. *in loc.*, who has explained the structure clearly and correctly. **καιροῖς ἰδίοις**] '*in His own,*' i.e. '*in due seasons;*' τοῖς ἁρμόζουσι, τοῖς ὠφελημένοις, Theoph. On the expression and the peculiar nature of the dat., see notes *on* 1 *Tim.* ii. 6. Here and in 1 Tim. vi. 15 (comp. Acts i. 7) the reference to the subject, God, is so distinct, that the more literal translation may be maintained. **τὸν λόγον αὐτοῦ**] '*His word,*' *i.e.* as more fully defined by ἐν κηρύγματι κ.τ.λ., the Gospel, which was the revelation both of the primal mystery (Rom. xvi. 26), and all succeeding ἐπαγγελίαι, and was announced to man in the κήρυγμα ('the message,'—not, as sometimes understood, = κήρυξις) of the Lord and His Apostles. To refer it to *the*

αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ
4 σωτῆρος ἡμῶν Θεοῦ, Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν
πίστιν. χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χρι-
στοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

Logos, with Jerome, Œcum., and others, is wholly unsatisfactory. On the change of construction, see Winer, Gr. § 63. 1, p. 501, where numerous exx. are cited of far more striking anacolutha. **ὃ ἐπιστεύθην ἐγώ**] '*with which I was intrusted;*' on this construction, see Winer, *Gr.* § 32. 5, p. 204, and for a similar example, Gal. ii. 7. **κατ' ἐπιταγὴν κ.τ.λ.**] '*according to the commandment of our Saviour God;*' so, but with a slight change of order, 1 Tim. i. 1. It has been suggested that the Second Person of the blessed Trinity may be here intended; comp. notes on ch. iii. 6, and Usteri, *Lehrb.* II. 2. 4, p. 310: the analogy of 1 Tim. i. 1 renders this here, and perhaps also in ch. ii. 11, very doubtful. The ἀξιόπιστον implied in the ὃ ἐπιστεύθην (Chrys.) is further defined and enhanced by the declaration that it was not 'proprio motu,' but in obedience to a special command; see notes *on 1 Tim.* i. 1, where the clause is considered.

4. **Τίτῳ γνησίῳ τέκνῳ**] '*to Titus, my true* (*genuine*) *child.*' The receiver of this epistle is far too distinctly mentioned to make the supposition admissible that it was addressed (comp. ch. iii. 15) to the Church, see Wiesing. *Einleit.* I. 1, p. 260. Of Titus comparatively little is known. His name does not occur in the Acts, but from the Epp. we find that he was a Greek (Gal. ii. 3), converted, as the present verse seems to imply, by St Paul himself, and with the Apostle at Jerusalem on his *third* visit (notes *on Gal.* ii. 1). He was sent by St Paul, when at Ephesus, to Corinth (2 Cor. vii. 6), on some unknown commission (Meyer *on 2 Cor.* p. 3), *possibly* with some reference to a collection (2 Cor. viii. 6, προενήρξατο), is again with the Apostle in Macedonia (2 Cor. ii. 13, comp. with vii. 6), and is sent by him with the second Ep. to Corinth (2 Cor. viii. 6, 16 sq.). The remaining notices of Titus are supplied by the Pastoral Epp.; see 2 Tim. iv. 10, Tit. i. 5 sq., iii. 12. According to tradition, Titus was bishop of Crete (Euseb. *Hist.* III. 4), and died on that island (Isid. *de Vit. Sanct.* 87); see Winer, *RWB.* s.v. 'Titus,' Vol. II. p. 625, and comp. *Acta Sanct.* (Jan. 4), Vol. I. p. 163. On the expression γνησίῳ τέκνῳ, see notes *on 1 Tim.* i. 2. **κατὰ κοινὴν πίστιν**] '*in respect of* (*our*) *common faith;*' 'fidei respectu quæ quidem et Paulo patri et Tito filio communis erat,' Beza, τὴν ἀδελφότητα ᾐνίξατο, Chrys.: a reference to the faith that was common to them *and* all Christians (Beng., Wiesing.) would, as Jerome suggests, be here too general. Grotius finds in κοινὸς a reference to the Greeks in the person of Titus, and to the Jews in the person of St Paul; this seems 'argutius quam verius dictum.'

χάρις καὶ εἰρήνη] For an explanation of this form of Christian salutation, see notes *on Gal.* i. 3, and *on Eph.* i. 2. There seems now fully sufficient authority to justify *Tisch.* in his insertion of καὶ and omission of the more individualizing ἔλεος, with C¹D EFGIℵ, 17. 73. 137; Vulg., Clarom., Copt., Syr., Æth.-Platt, Arm.; Chrys. (expressly), and many others. The

I left thee in Crete to ordain elders, who must have all high moral qualities and teach sound doctrine.

Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, 5
ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ κατα-
στήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς

reading however is not perfectly certain, as ἔλεος (*Rec.*) is retained in AC²KL; Syr.-Phil., al.; Theod., al., and is adopted by *Lachm.* The addition of τοῦ σωτῆρος ἡμῶν to Χρ. Ἰησ. (comp. ch. iii. 6) is peculiar to this salutation.

5. **ἀπέλιπόν σε κ.τ.λ.**] '*I left thee in Crete.*' When this happened can only be conjectured. The various attempts to bring this circumstance within the time included in the Acts of the Apostles (comp. Wieseler, *Chronol.* p. 329 sq.) seem all to be unsatisfactory, and have been well investigated by Wiesinger, *Einleit.* I. 4, p. 262 sq., and (in answer to Wieseler) p. 360. Language, historical notices, and the advanced state of Christianity in that island, alike seem to lead us to fix the date of the Ep. near to that of 1 Tim., and of this journey as not very long after the Apostle's release from his first imprisonment at Rome; see Neander, *Planting*, Vol. I. p. 338 sq. (Bohn), Conyb. and Hows. *St Paul*, Vol. II. p. 565 (ed. 2), Guerike, *Einleit.* § 48. 1, p. 396 (ed. 2). There seems to be no sufficient reason for supposing, with Neander (p. 342), that Christianity was *planted* in Crete by St Paul on this occasion; *reorganized* it might have been, but planted by him it scarcely could have been, as the whole tenor of the Ep. leads to the supposition that it had been long established, and had indeed taken sufficient root to break out into heresies. Christianity might have been planted there after one of the early dispersions; Cretans were present at the Pentecostal miracle (Acts ii. 11): see esp. Wiesing. on ver. 5. *Tisch.* here reads ἀπέλειπον, with ACFGI (L κατέλειπ.): see however notes *on 2 Tim.* iv. 10. κατέλιπον (*Rec.*) has only the support of D³EKL; most mss.

τὰ λείποντα] '*the things that are lacking;*' 'quæ ego per temporis brevitatem non potui coram expedire,' Beng. The more special directions at once follow. **ἐπιδιορθώσῃ**] '*thou mightest further set in order;*' the prep. ἐπί, according to its common force in composition, denoting 'insuper;' St Paul διωρθώσατο, Titus ἐπιδιορθοῦται, Beng. The reading is far from certain, but on the whole *Tisch.* seems to have rightly adopted the middle; the form ἐπιδιορθώσῃς (*Lachm.*), though well supported (AE¹; comp. D¹ ἐπανορθώσῃς, and FG δειορθώσῃς), might have had its termination suggested by καταστήσῃς below. The middle, it must be owned, has here scarcely any force (Winer, *Gr.* § 38. 6, p. 230), unless it be taken as an instance of what is now called an *intensive* or 'dynamic' middle; see Krüger, *Sprachl.* § 52. 8 sq., and comp. notes *on 1 Tim.* iv. 6.

κατὰ πόλιν] '*in every city,*' '*from city to city;*' 'oppidatim,' Calv.; comp. Acts xiv. 23, χειροτονήσαντες...κατ' ἐκκλησίαν πρεσβυτέρους, and as regards the expression, Luke viii. 1, Acts xv. 21, xx. 23. The deduction of Bp. Taylor, 'one in one city, many in many' (*Episc.* § 15), is certainly precarious. On the connexion between κατὰ and ἀνά, both in this distributive and in other senses, see Donalds. *Cratyl.* § 183 sq.

ὡς ἐγώ κ.τ.λ.] '*as I directed thee,*' 'disposui tibi,' Vulg.; in reference, as De W. says, not only to the 'Dass,' but the 'Wie,' as the following requisi-

6 ἐγώ σοι διεταξάμην, εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναι-
κὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας
7 ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι

tions further explain; the Apostle not only bid Titus perform this duty, but taught him how to do it wisely and efficiently. The verb is elsewhere in the N.T. active when joined with a dat. (Matt. xi. 1, 1 Cor. ix. 14, xvi. 1), except in Acts xxiv. 23. This again seems to be more a 'dynamic' middle than the ordinary middle 'of interest.' The force of the compound *διατάσσω* may be felt in the '*dispositio* (sc. eorum quæ incomposita vel implicata et perplexa erant;' comp. 1 Cor. xi. 34) which a directive command tacitly involves: see Winer, *de Verb. Comp.* Fasc. v. p. 7.

6. **εἴ τις κ.τ.λ.**] '*if any one be unaccused, have naught laid to his charge;*' *εἰ μηδεὶς ἔσχεν ἐπισκῆψαι ἐν τῇ ζωῇ*, Chrys.; substance of the directive order, and in close connexion with what precedes. The form of expression certainly does not seem intended to imply that it was probable few such would be found (comp. Heydenr.); it only generally marks the class to which the future presbyter was necessarily to belong. For the exact meaning of *ἀνέγκλητος* ('sine crimine,' Vulg.), see notes *on* 1 *Tim.* iii. 10, and Tittm. *Synon.* 1. p. 31. **μιᾶς γυναικὸς ἀνήρ**] '*a husband of one wife:*' for the meaning of this expression see notes *on* 1 *Tim.* iii. 2. The remark of Chrys. may be here adduced, as certainly illustrative of the opinion held in the early Church; *ἴστε γὰρ ἅπαντες, ἴστε, ὅτι εἰ μὴ κεκώλυται παρὰ τῶν νόμων τὸ μὴ δευτέροις ὁμιλεῖν γάμοις, ἀλλ' ὅμως πολλὰς ἔχει τὸ πρᾶγμα κατηγορίας.* **τέκνα κ.τ.λ.**] '*having believing children;*' the emphasis seems to rest on *πιστά*; the Christian *πρεσβύτερος* was not to have heathen, Judaizing, or merely nominally-believing children; comp. 1 Tim. iii. 4, 5, where the duty of the father is more fully specified. The expression, not perhaps without reason, has been urged as a hint that Christianity had been established in Crete for some time.

μὴ ἐν κατηγορίᾳ ἀσωτίας] '*not in accusation of dissoluteness,*' i.e. '*not accused of,*' Auth. The *κατηγορία* (John xviii. 29, 1 Tim. v. 19) is, as it were, something *in* which they might be involved, and *out* of which they were to take care to be always found: *οὐκ εἶπε μὴ ἁπλῶς ἄσωτος* [*εἶπεν ἁπλῶς μὴ ἄσ.*, conject. Bened.], *ἀλλὰ μηδὲ διαβολὴν ἔχειν τοιαύτην*, Chrys. On the meaning and derivation of *ἀσωτία*, see notes *on Eph.* v. 18. **ἢ ἀνυπότακτα**] '*or unruly,*' scil. disobedient to their parents; the reason is given in 1 Tim. iii. 5, paraphrased by Theoph., *ὁ γὰρ τὰ οἰκεῖα τέκνα μὴ παιδεύσας, πῶς ἄλλοις ῥυθμίζει;* For the meaning of *ἀνυπότ.*, see notes *on* 1 *Tim.* i. 9.

7. **τὸν ἐπίσκοπον**] '*every bishop,*' or, according to our idiom, '*a* bishop,' Auth.; on the article, see notes *on Gal.* iii. 20, and on the meaning of the term *ἐπίσκ.*, and its relation to *πρεσβύτερος*, see notes *on* 1 *Tim.* iii. 1. The Apostle here changes the former designation into the one that presents the subject most clearly in his *official* capacity, the one in which his relations to those under his rule would be most necessary to be defined. The excellent treatise of Bp. Pearson, *Minor Works*, Vol. 1. p. 271 sq., may be added to the list of works on episcopacy noticed on 1 Tim. *l.c.*: his posi-

ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροι-
νον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλ- 8

tions are, that episcopal government was '*sub* Apostolis, *ab* Apostolis, *in* Apostolis,' p. 278. **ὡς Θεοῦ οἰκον.**] '*as being God's steward;*' Θεοῦ not without prominence and emphasis. While the previous title is enhanced and expanded, the leading requisition (ἀνέγκλ.) is made more evidently necessary from the position occupied by the subject: he must indeed be ἀνέγκλ., as he is a steward of the οἶκος Θεοῦ, the Church of the living God (1 Tim. iii. 15). On this use of ὡς, see notes *on Eph.* v. 28. From what has been said, and from the more pregnant meaning of οἰκονόμος in that passage, we can hardly consider 1 Cor. iv. 1 (compare 1 Pet. iv. 10) as a strict parallel of the present passage.

μὴ αὐθάδη] '*not self-willed;*' not, in a derivative sense, 'haughty,' Goth. ('háuh-háirts'), but, as Syr. correctly, though somewhat paraphrastically, ܡܬܕܒܪ ܒܨܒܝܢ ܢܦܫܗ [ductus voluntate sui-ipsius]; *τὴν δ' αὐθάδειαν αὐταρέσκειαν λέγω*, Greg. Naz. Vol. II. p. 199. The adj., as its derivation suggests (*αὐτός, ἥδομαι*), implies a self-loving spirit, which in seeking only to gratify itself is regardless of others, and is hence commonly *ὑπερήφανος, θυμώδης, παράνομος*, Hesych.; rightly defined as 'qui se non accommodat aliis, ideoque omnibus incommodus est, morosus,' Tittm. *Synon.* I. p. 74; see esp. Theophrast. *Charact.* xv., [Aristot.] *M. Moral.* I. 29, the essay on this word in Raphel, *Annot.* Vol. II. p. 626, and the numerous exx. in Wetst. *in loc.*, and Elsner, *Obs.* Vol. II. p. 320. It occurs in the N.T. only here and 2 Pet. ii. 10, *τολμηταὶ αὐθάδεις.* Winer has here remarked that μὴ rather than οὐ is properly used, as the qualities are marked which the *assumed model* bishop ought to have to correspond to his office (*Gr.* § 59. 4. obs., p. 566, ed. 5,—appy. withdrawn from ed. 6): in a general point of view the observation is just, but in this particular case the μὴ is probably due to the objective form of the sentence in which it stands; see Donalds. *Gr.* § 594. **ὀργίλον**] '*soon angry,*' '*irascible;*' ἅπ. λεγόμ. in N.T.; thus specially defined by Aristotle (*Ethic.* IV. 11), *οἱ μὲν οὖν ὀργίλοι ταχέως μὲν ὀργίζονται καὶ οἷς οὐ δεῖ καὶ ἐφ' οἷς οὐ δεῖ καὶ μᾶλλον ἢ δεῖ, παύονται δὲ ταχέως.* The lengthened termination -λος, esp. in -ηλός, -ωλός, denotes 'habit,' 'custom,' Buttm. *Gr.* § 119. 13 e. **μὴ πάροινον, μὴ πλήκτην**] See notes *on* 1 *Tim.* iii. 3, and on **αἰσχροκερδῆ**, *ib.* iii. 8, and comp. below, ver. 11.

8. **φιλόξενον**] '*hospitable;*' so 1 Tim. iii. 2, comp. v. 10, 3 John 5, 6. This hospitality, as Conyb. remarks, would be especially shown when Christians travelling from one place to another were received and forwarded on their journey by their brethren. The precept must not however be too much limited; comp. Heb. xiii. 2.

φιλάγαθον] '*a lover of good,*' 'benignum,' Vulg., Clarom.; see notes *on* 2 *Tim.* iii. 3. Here at first sight the masculine reference ('bonorum amantem,' Jer.) might seem more plausible as following φιλόξενον (Est.); still, on the other hand, the transition from the special to the general, from hospitality to love of good and benevolence, would appear no less appropriate; see Wisd. vii. 22, where the ref. (though so implied by Schleusner, *Lex.* s.v.) does *not* seem to be to persons. Both meanings are probably admissible (Rost

9 ἀγαθόν, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

u. Palm, *Lex.* s.v.), but the analogy of similar compounds (*e.g.* φιλόκαλος) would point rather to the neuter.

σώφρονα] '*discreet*,' or '*sober-minded;*' see notes *on* 1 *Tim.* ii. 9, where the meaning of σωφροσύνη is briefly investigated.

δίκαιον, ὅσιον] '*righteous, holy;*' comp. 1 Thess. ii. 10, Eph. iv. 24. The ordinary distinction recapitulated by Huth., περὶ μὲν ἀνθρώπους δίκαιος, περὶ δὲ θεοὺς ὅσιος (see Plato, *Gorg.* p. 507 B), does not seem sufficiently exact and comprehensive for the N. T. Δίκαιος, as Tittmann observes, 'recte dicitur et qui jus fasque servat, et qui facit quod honestum et æquum postulat,' *Synon.* I. p. 21: ὅσιος, as the same author admits (p. 25), is more allied with ἁγνός, and, as Harless has shown (*Ephes.* p. 427), involves rather the idea of a 'holy purity,' see notes *on Eph.* iv. 24. The derivation of ὅσιος seems to be very doubtful; see Pott, *Etym. Forsch.* Vol. I. p. 126, compared with Benfey, *Wurzellex.* Vol. I. p. 436.

ἐγκρατῆ] '*temperate;*' ἅπ. λεγόμ. in N.T., but the subst. occurs in Acts xxiv. 25, Gal. v. 23, 2 Pet. i. 6, and the (nearly unique) verb ἐγκρατεύεσθαι, in 1 Cor. vii. 9, ix. 25. The meaning is sufficiently clear from the derivation (τὸν πάθους κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ ὀφθαλμῶν ἀκολάστων, Chrys.), and though of course very pertinent in respect of 'libido' (comp. De W.), need in no way be limited in its application; comp. Suicer, *Thesaur.* s.v. Vol. I. p. 1000.

9. **ἀντεχόμενον**] '*holding fast;*' comp. Matth. vi. 24, Luke xvi. 13, and in a somewhat more restricted sense 1 Thess. v. 14, ἀντεχ. τῶν ἀσθενῶν. The ἀντὶ appears to involve a faint idea of holding out against something *hostile* or *opposing* (comp. Rost u. Palm, *Lex.* s.v.), which however passes into that of 'steadfast application to,' *&c.*; *e.g.* τῆς θαλάσσης, Thucyd. I. 13, Polyb. I. 58. 3; ἐλπίδος μηδεμιᾶς, Polyb. I. 56. 9, in which latter author the word is very common; see Schweigh. *Lex. Polyb.* s.v.

τοῦ κατὰ κ.τ.λ.] '*the faithful word which is according to the teaching;*' *i.e.* the true Christian doctrines set forth by, and agreeing with Apostolic teaching; comp. 2 Tim. i. 13, λόγων ὧν παρ' ἐμοῦ ἤκουσας, ib. iii. 14, μένε ἐν οἷς ἔμαθες. There is some slight difficulty in the explanation. The position of the words shows plainly that there are not *two distinct* specifications in respect of the λόγος (Heydenr.), but *one* in respect of the πιστὸς λόγος, viz. that it is κατὰ διδαχήν, 'eum qui secundum doctrinam est fidelem sermonem,' Vulg.: the only doubt is what meanings are to be assigned to κατὰ and διδαχή; is it (*a*) 'sure with respect to teaching others' ('verba ipsius sint regula veritatis,' Jerome), διδαχὴ having thus an active reference? or (*b*) 'sure in accordance with the teaching received' ('as he hath been taught,' Auth.), διδαχὴ being taken passively? Of these (*b*) seems certainly to harmonize best with the normal meaning of πιστός; the faithful word is so on account of its accordance with Apostolic teaching. Of the other interpr. that noticed by Flatt, 2 (compare Calv.), 'doctrina eru-

There are many evil teachers and seducers; the Cretan character has always been bad, so rebuke and warn them. In the unbelieving and polluted there is neither purity, faith, nor obedience.

Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότα- 10
κτοι ματαιολόγοι καὶ φρεναπάται, μά-
λιστα οἱ ἐκ περιτομῆς, οὓς δεῖ ἐπιστο- 11

diendis hominibus inserviens,' seems as unduly to press κατὰ (comp. ver. 1) as that of Raphel (*Annot.* Vol. II. p. 681), 'sermo doctrinæ,' unduly obscures it. **καὶ παρακαλεῖν κ.τ.λ.**] '*as well to exhort with the sound doctrine as*,' &c.: on the connexion καὶ...καὶ, see notes *on* 1 *Tim.* iv. 10. Ἐν is here instrumental, a construction perfectly natural, especially in cases like the present, when 'the object may be conceived as existing in the instrument or means,' Jelf, *Gr.* § 622. 3; see Winer, *Gr.* § 48. a, p. 346, and notes *on* 1 *Thess.* iv. 18. On ὑγιαιν. διδασκ., see notes *on* 1 *Tim.* i. 10. **ἐλέγχειν**] '*to confute*:' the words of Chrys. are definite, ὁ γὰρ οὐκ εἰδὼς μάχεσθαι τοῖς ἐχθροῖς...καὶ λογισμοὺς καθαιρεῖν...πόῤῥω ἔστω θρόνου διδασκαλικοῦ. The clause leads on the subject of ver. 10. On τοὺς ἀντιλέγοντας, 'gainsayers,' see notes on ch. ii. 9.

10. **γάρ**] In confirmation more especially of the preceding clause. **πολλοὶ καὶ ἀνυπ.**] '*many unruly vaintalkers and inward deceivers.*' In his second edition *Tisch.* has here made two improvements; he has restored καὶ with DEFGKL; al.; Clarom., Aug., Vulg., al.; Chrys., Dam. (*Rec.*)—its omission though well supported [ACI ℵ; 30 mss.; (*Lachm.*)] being apparently referable to an ignorance of the idiomatic πολὺς καὶ (Jelf, *Gr.* § 759. 4. 2); he has also removed the comma (*Lachm.*) after ἀνυπ., as that word is clearly a simple adjective, prefixed to ματαιολ. and φρεναπ., and serving to enhance the necessity for ἐπιστομίζειν. The ματαιολ. (ἅπ. λεγόμ., but see 1 Tim. i. 6) and φρεναπάται (ἅπ. λεγόμ., but see Gal. vi. 3) are the leading substantival words. On φρεναπάτης ('mentis deceptor,' Jerome, 'making to err the minds of men,' Syr.), which seems to mark the *inward-working*, *insinuating*, character of the deceit ('quia...mentes hominum demulcent et quasi incantant,' Calv.), see notes *on Gal.* vi. 3, and on 'the case of deceivers and deceived' generally, Waterl. *Serm.* XXIX. Vol. V. p. 717 sq. **οἱ ἐκ περιτομῆς** defines more particularly the origin of the mischief; comp. ver. 14. The deceivers here mentioned were obviously not unconverted Jews, but Judaizing Christians, a state of things not unlikely when it is remembered that more than half a century before this time Jews (perhaps in some numbers) were living in Crete; see Joseph. *Antiq.* XVII. 12. 1, ib. *Bell. Jud.* II. 7. 1, and Philo, *Leg. ad Caium*, § 36, Vol. II. p. 587 (ed. Mang.). On the expression οἱ ἐκ περιτ., comp. notes *on Gal.* iii. 7.

11. **οὓς δεῖ κ.τ.λ.**] '*whose mouths must be stopped*,' Auth.; a good idiomatic translation, very superior to the Vulg., 'quos oportet redargui,' which, though making the reference to τοὺς ἀντιλ. ἐλέγχ. (ver. 9) a little more evident, is not sufficiently exact. Ἐπιστομίζειν has two meanings; either (*a*) 'frenis coercere,' ἐπιστομιεῖ καὶ ἐγχαλινώσει, Philo, *Leg. Alleg.* III. 53, Vol. I. p. 117 (ed. Mang.); comp. James iii. 3, and the large list of exx. in Loesner, *Observ.* p. 425; or (*b*) 'obturare os,' Beza, ܠܡܣܟܪܘ ܦܘܡܗܘܢ [occludere os] Syr., Theoph.,—the meaning most suitable in the present case, and perhaps most common; see the exx. in Wetst. and Elsner *in loc.*,

μίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ
12 μὴ δεῖ αἰσχροῦ κέρδους χάριν. εἶπέν τις ἐξ αὐτῶν ἴδιος

the most pertinent of which is perhaps Lucian, *Jup. Trag.* § 35, *ἰχθύν σε ἀποφανεῖ ἐπιστομίζων.*

οἵτινες] '*inasmuch as they;*' explanatory force of *ὅστις*, see notes *on Gal.* iv. 24. **ὅλους κ.τ.λ.**] '*overthrow whole houses;*' *i.e.* 'subvert the faith of whole families,' the emphasis resting appy. on the adjective. *Ἀνατρέπω* occurs again 2 Tim. ii. 18, but here, from its combination with *οἴκους*, is a little more specific: exx. of *ἀνατρέπειν*, the meaning of which however is quite clear, are cited by Kypke, *Obs.* Vol. II. p. 378. The formula is adopted in *Conc. Chalced.* Can. 23.

ἃ μὴ δεῖ] '*things they should not;*' *μή*, not *οὐ* (as usually in the N.T.), after the relative *ὅς*; the class is here only spoken of as conceived to be in existence, though really that existence was not doubtful; see Winer, *Gr.* § 55. 3, p. 426. In reference to the distinction between *ἃ οὐ δεῖ* and *ἃ μὴ δεῖ*, Winer refers to the exx. collected by Gayler, *Part. Neg.* p. 240; as however that very ill-arranged list will probably do little for the reader, it may be further said that *ἃ οὐ δεῖ* points to things which are *definitely* improper or forbidden, *ἃ μὴ δεῖ* to things which are so, either in the *mind* of the describer, or which (as here) derive a seeming *contingency* only from the mode in which the subject is presented. On the use of *οὐ* and *μὴ* with relatives, see the brief but perspicuous statement of Herm. *on Viger*, No. 267, and Krüger, *Sprachl.* § 67. 4. 3.

αἰσχροῦ κέρδους] '*base gain,*'—marking emphatically the utterly corrupt character of these teachers. It was not from fanatical motives or a morbid and Pharisaical (Matth. xxiii. 15) love of proselytizing, but simply for selfish objects and dirty gains. The words may also very probably have had reference to the general Cretan character; the remark of Polybius is very noticeable; *καθόλου δ' ὁ περὶ τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ' αὐτοῖς, ὥστε παρὰ μόνοις Κρηταιεῦσι τῶν ἁπάντων ἀνθρώπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος*, *Hist.* VI. 46. 3; see Meursius, *Creta*, IV. 10, p. 231.

12. **ἐξ αὐτῶν** can only refer to those whom the Apostle is about to mention by name,—the Cretans; *τῶν Κρητῶν διελέγχων τὸ τῆς γνώμης ἀβέβαιον*, Theod. To refer the pronoun to the preceding *οἱ ἐκ περιτ.*, or *πολλοὶ κ.τ.λ.* (as appy. Matth.), would involve the assumption that the Cretan Jews had assimilated all the peculiar evil elements of the native Cretan (see De W.), a somewhat unnecessary hypothesis. The Cretans deserved the censure, not as being themselves false teachers, but as readily giving ear to such.

ἴδιος αὐτῶν προφ.] '*their own prophet.*' There is here no redundancy; *αὐτῶν* states that he belonged to them, *ἴδιος* marks the antithesis; he was a prophet of their *own*, not one of another country, *οὐ γὰρ Ἰουδαίων προφήτης*, Theod.; see Winer, *Gr.* § 22. 7, p. 139. The prophet here alluded to is not Callimachus (Theod.), but Epimenides (Chrys., al.), a Cretan, born at Cnossus or Gortyna, said to have been priest, bard, and seer, among his countrymen, to have visited Athens about 596 B.C., and to have died soon afterwards above 150 years old. He appears to have deserved the title *προφ.* in its fullest sense, being termed a *θεῖος ἀνήρ*, Plato, *Legg.* I. p. 642 D, and coupled with Bacis and the Erythræan Sibyl by Cicero, *de Div.* I. 18.

αὐτῶν προφήτης Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γα-
στέρες ἀργαί. ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν 13
αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ

The verse in question is referred by Jerome to the work of Epim. περὶ χρησμῶν. For further details see Fabricius, *Bibl. Græca*, I. 6, Vol. I. p. 36 (ed. 1708), and Heinrich, *Epimenides* (Leips. 1801). **ἀεὶ ψεῦσται**] '*always liars.*' Repeated again by Callimachus, *Hymn. ad Jov.* 8, and if antiquity can be trusted, a character only too well deserved: hence the current proverb, πρὸς Κρῆτα κρητίζειν, Polyb. *Hist.* VIII. 21. 5, see also *ib.* VI. 48. 5, Ovid, *Art. Am.* I. 298; comp. Winer, *RWB.* s.v. 'Kreta,' Vol. I. p. 676, Meursius, *Creta*, IV. 10, p. 223. Coray regards this despicable vice as not improbably a bequest which they received from their early Phœnician colonists; comp. Heeren, *Histor. Researches*, Vol. II. p. 28 (Transl.).

κακὰ θηρία] '*evil beasts*,' in reference to their wild and untamed nature (comp. Joseph. *Antiq.* XVII. 5. 5, πονηρὸν θηρίον in reference to Archelaus, and the exx. in Wetst. and Kypke), and possibly, though not so pertinently, to their αἰσχροκέρδεια and utter worthlessness, Polyb. *Hist.* VI. 46. 3. They formed the *first* of the three bad κάππα's (Κρῆτες, Καππάδοκαι, Κίλικες, τρία κάππα κάκιστα), and appy. deserved their position.

γαστέρες ἀργαί] '*idle bellies*,' *i. e.* 'do-nothing gluttons,' Peile, comp. Phil. iii. 19; in ref. to their slothful sensuality, their dull gluttony and licentiousness; 'gulæ et inerti otio deditæ,' Est. The Cretan character which transpires in Plato, *Legg.* Book I., in many points confirms this charge, esp. in respect of sensuality. Further examples of ἀργὸς in the fem. form, nearly all from late writers, are given by Lobeck, *Phryn.* p. 105.

13. **ἡ μαρτυρία κ.τ.λ.**] '*This testimony is true.*' It is very hasty in De W. to find in this expression anything harsh or uncharitable. The nature of the people the Apostle knew to be what Epimenides had declared it; their tendencies were to evil ('dubium non est quid deterrimi fuerint,' Calv.), and for the sake of truth, holiness, and the Gospel, the remedy was to be firmly applied: see some wise thoughts of Waterland on this subject, *Doct. of Trin.* ch. 4, Vol. III. p. 460 sq.

δι' ἣν αἰτίαν] '*for which cause*,' on account of these national characteristics; ἐπειδὴ ἦθος αὐτοῖς ἐστιν ἰταμὸν καὶ δολερὸν καὶ ἀκόλαστον, Chrys. Compare notes *on 2 Tim.* i. 12.

ἔλεγχε κ.τ.λ.] '*confute them, set them right, with severity*;' not the deceivers so much as *the deceived*, who also by their ready acquiescence in the false teaching (ὅλους οἴκους, ver. 11) might tend to propagate the error. The adverb ἀποτόμως (σκληρῶς, ἀπαραιτήτως, Hesych.) only occurs again in 2 Cor. xiii. 10 (ἀποτομία is found in Rom. xi. 22, in opp. to χρηστότης), and, as the derivation suggests, marks the *asperity* ('asperum et abscissum castigationis genus,' Valer. Max. II. 7. 14) of the rebuke: in Dion. Hal. VIII. 61, the substantive stands in opp. to τὸ ἐπιεικές, and in Diod. Sic. XXXIII. frag. 1, to ἡμερότης. See further exx. in Wetst. Vol. II. p. 75, and esp. Kypke, *Obs.* Vol. II. p. 179, compared with Fritz. *Rom.* Vol. II. p. 508.

ἵνα κ.τ.λ.] '*in order that they may be sound in the faith*;' object and intent of the recommended course of action. De Wette here modifies the meaning of ἵνα as if it were used to specify the substance of the reproof: such an

14 πίστει, μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς
15 ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. πάντα κα-
θαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις

interpr. is grammatically admissible (Winer, *Gr.* § 44. 8, p. 299, see notes on ch. ii. 12 and *on Eph.* i. 17), but in the present case not necessary; the Cretan disciples were doctrinally sick (νοσοῦντες, 1 Tim. vi. 4), the object of the sharp reproof was to restore them to health; comp. Theod. The sphere and element *in which* that doctrinal health was to be enjoyed was πίστις.

14. **μὴ προσέχοντες**] *'not giving heed;'* see notes *on* 1 *Tim.* i. 4; and on the μῦθοι, here specially characterized as Ἰουδαϊκοί, see also notes on the same verse, where the nature of the errors condemned by these Epp. is briefly stated. **ἐντολαῖς ἀνθρ.**] *'commandments of men'* (comp. Matth. xv. 9, Col. ii. 22), in antithesis to the commandments of God (Wiesing.), though this antithesis, owing to the necessarily close connexion of ἀνθρώπων and the tertiary predicate ἀποστρεφομένων, must not be too strongly pressed: compare the following note. The context seems clearly to show that these ἐντολαὶ were of a *ceremonial* character, and involved ascetical restrictions, τὰς παρατηρήσεις τῶν βρωμάτων, Theoph. They had moreover an essentially bad origin, viz. ἀνθρ. ἀποστρ. τὴν ἀλήθειαν: a γυμνασία σωματική, based not on the old ceremonial law but on the rules of a much more recent asceticism, formed the background of all these commandments. **ἀποστρεφ. τὴν ἀλήθ.**] *'turning aside from the truth,'* sc. 'turning aside as they do,'—not (if we adopt the strictest rules of translation) '*who* are turning away,' *&c.* Alf.; see Donalds. *Gr.* § 492, and comp. notes to *Transl.* On ἀποστρέφ. compare notes *on* 2 *Tim.* i. 15, and on the absence of the article before ἀποστρεφομένων, Winer, *Gr.* § 20. 4, p. 126. If the article had been prefixed to the two substantives and to the participle, then the two thoughts, that they were ordinances of men, and that these men were also very bad men, would have been made more prominent; comp. notes *on Gal.* iii. 26: if the art. had stood before the part. only, then the ἄνθρωποι would be regarded as an undefined class, which it was the object of the participial clause more nearly to specify; see notes *on* 1 *Tim.* iii. 13.

15. **πάντα**] *'All things,'*—not merely in reference to any 'ciborum delectum,' Calv., but with a greater comprehensiveness (comp. οὐδὲν below), including everything to which the distinction of pure and impure could be applied. Here however Chrys. seems unduly inclusive when he says, οὐδὲν ἀκάθαρτον, εἰ μὴ ἁμαρτία μόνη; the statement must necessarily be confined to such things and such objects as can be the materials and, as it were, the substrata for actions (De W.); comp. Rom. xiv. 20. The insertion of μὲν after πάντα is rightly rejected by *Lachm.* and *Tisch.* with ACD[1]E[1]FGℵ[1]; al.; as being very probably occasioned by the following δέ. Winer, *Gr.* § 61. 5, p. 493 sq., urges its juxtaposition to a word with which it is not naturally connected (Acts xxii. 3, 1 Cor. ii. 15) as a reason why it was struck out; this is plausible, the uncial authority however seems too decided to admit of this defence.

τοῖς καθαροῖς] *'for the pure,'* scil. 'for them to make use of;' dat. *commodi*, not dat. *judicii*, 'in the estimation of,' which, though admissible in this clause (see exx. in Scheuerl. *Synt.*

οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις 16 ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

§ 21. 5, p. 163, Winer, *Gr.* § 31. 4, p. 190), would not be equally so in the second; the *μεμιαμμένοι* and *ἄπιστοι* do not merely account all things as impure (*παρὰ τὴν μεμιασμ. γνώμην ἀκάθαρτα γίγνεται*, Œcum.), but convert them into such; 'pro qualitate vescentium et mundum mundis et immundum contaminatis fit,' Jerome. Their own inward impurity is communicated to all external things; the objects with which they come in contact become materials of sin; comp. De W. *in loc.* **ἀπίστοις**] '*unbelieving;*' a frightful addition to the preceding *μεμιαμμένοις*. Not only are they deficient in all moral purity, but destitute of all *πίστις*. The former epithet stands in more exact antithesis to *καθαροῖς*, while the latter heightens the picture. Practical unbelief (ver. 16) is only too commonly allied with moral pollution. On the form *μεμιαμμ.* [with AC(D[1] *μεμιανμ.*, FG *μεμειαμμ.*) KLℵ; al.], comp. Lobeck, *Phryn.* p. 35.

ἀλλὰ μεμίανται κ.τ.λ.] '*but both their mind and their conscience have been polluted;*' declaration on the *positive* side of what has just been expressed on the *negative*, and in direct confirmation of it. It need scarcely be observed that *ἀλλὰ* is by no means equivalent to *γάρ*; the latter would give a reason why nothing was pure to the polluted; the former states with full adversative force the fact of an internal pollution, which makes the former statement 'that nothing external was pure to them' feeble when contrasted with it; see esp. Klotz, *Devar.* Vol. II. p. 9. On the more emphatic enumeration *καὶ...καὶ*, see notes *on* 1 *Tim.* iv. 10, and Donalds. *Gr.* § 550 sq. **ὁ νοῦς** is here not merely the 'mens speculativa' (comp. Sanderson, *de Obl. Consc.* § 17, Vol. IV. p. 13, ed. Jacobs.), but the willing as well as the thinking part of man (Delitzsch, *Psychol.* IV. 5, p. 140, Beck, *Bibl. Seelenl.* II. 18. b, p. 54); see also the notes *on* 1 *Tim.* vi. 5. **ἡ συνείδησις** is the conscience, the moral consciousness within (see esp. notes *on* 1 *Tim.* i. 5); the two united thus represent, in the language of Beck, the 'Lebenstrom in seinem Aus- und Einfluss zusammen,' p. 49, note. Bp. Taylor (*Ductor Dub.* I. 1. 1. 7) somewhat infelicitously regards the two terms as identical.

16. **ὁμολογοῦσιν**] '*They profess;*' they make an open confession of God, but practically deny it, being deficient in all true earnestness; 'quotiescumque vincimur vitiis atque peccatis, toties Deum negamus,' Jerome. **ἀρνοῦνται**] '*deny* (*Him*);' in opposition to *ὁμολ.* The Vulg. (perhaps) and a few commentators (Wiesing., al.) supply *εἰδέναι* after *ἀρνοῦνται*. This does not seem necessary; the use of *ἀρνεῖσθαι* with an accus. *personæ* is so extremely common, that it is best, with Syr., to retain the simpler construction. Though so common in the N.T., *ἀρνεῖσθαι* is only used by St Paul in the Past. Epp.; add Heb. xi. 24. **βδελυκτοί**] '*abominable;*' *ἅπ. λεγόμ.* in N.T.; comp. Prov. xvii. 15, *ἀκάθαρτος καὶ βδελυκτός* (תּוֹעֵבָה), 2 Macc. i. 27, *ἐξουθενημένους καὶ βδελυκτούς*. There is no oblique reference to idolatry (*βδελύγματα*, Deut. xxix. 17, al.), nor necessarily to the abomination in which

II. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ
2 διδασκαλίᾳ· πρεσβύτας νηφαλίους εἶναι,
σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πί-
3 στει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως ἐν

Charge the aged men to be sober and faithful; the aged women to be holy themselves and to school the younger women.

certain animals, &c., were formerly held (Lev. xi. 10), and which they might still have felt, though this is more plausible; comp. Wiesing. It is simply said that their actions and principles made them 'abominable' (*μισητοί*, Hesych.) in the sight of God. The verb is used metaphorically in Attic writers, but not in a sense so far removed from the primary notion (*βδέω*) as in the LXX. and eccl. writers; comp. Aristoph. *Vesp.* 792.

ἀδόκιμοι] '*reprobate;*' not actively 'quia bonum probare non possunt,' Beng., but passively, 'reprobi,' Vulg., Clarom., Goth. ('uskusanái,' cogn. with 'choose'), as in 2 Tim. iii. 8, and elsewhere in the N. T.; see notes *in loc.* The use of the word, if we except Heb. vi. 8, is confined to St Paul.

Chapter II. 1. **Σὺ δέ**] '*But do thou;*' address to Titus in contrast to these false teachers; so 2 Tim. iii. 10, iv. 5. Chrys. has here missed the force of the contrasted address, *αὐτοὶ εἰσιν ἀκάθαρτοι, ἀλλὰ μὴ τούτων ἕνεκεν σιγήσῃς*, comp. also Theod.; Titus is not tacitly warned not to be deterred or disheartened, but is exhorted to preach sound doctrine in opposition to their errors.

λάλει] '*speak,*' '*utter;*' 'ore non cohibito,' Beng. On the difference between λαλεῖν, 'vocem ore mittere' [λαλ-, Germ. *lallen*, comp. Benfey, *Wurzellex.* Vol. II. p. 9], λέγειν, 'dicere, sc. colligere verba in sententiam' (comp. Donalds. *Cratyl.* § 453), and εἰπεῖν, 'verba facere,' see Tittmann, *Synon.* I. p. 80 sq.; comp. also Trench, *Synon.* Part II. § 26.

τῇ ὑγιαιν. διδασκ.] '*the sound doctrine;*' see notes *on* 1 *Tim.* I. 10.

2. **πρεσβύτας**] '*aged men,*' 'senes,' Vulg., Clarom.; not *πρεσβυτέρους*, in an official sense: 'in duas classes *νεωτέρων* et *πρεσβυτέρων* dividunt Apostoli populum Christianum in unaquâque Ecclesia,' Pearson, *Vind. Ign.* (ad Lect.), p. 12 (A.-C. Libr.). The inf. with the accusative specifies the substance of the order which was contained in what Titus was to enunciate; comp. Madvig, *Synt.* § 146.

νηφαλίους] '*sober,*' Vulg., Clarom.; not 'watchful,' Syr. ܥܝܪܝܢ [excitati], and even Chrys.; see notes *on* 1 *Tim.* iii. 2, and *on* 2 *Tim.* iv. 5. On the meaning of *σεμνός*, comp. notes *on* 1 *Tim.* ii. 2, and on that of *σώφρων*, *ib.* ii. 9.

τῇ πίστει] '*in respect of faith;*' dative 'of reference to,' see notes *on Gal.* i. 22, and Winer, *Gr.* § 31. 6, p. 193. It may be observed that this expression may almost be interchanged with *ἐν* and the dat. as in ch. i. 13: this seems to confirm the remark in *Gal. l.c.*, that this class of datives may not uncommonly be considered as a species of the *local* dat. ethically used. Here the *τὸ ὑγιαίνειν* of the aged men was to be shown in their faith; it was to the province of that virtue that the exhibition of it was to be limited.

τῇ ὑπομονῇ] '*in patience;*' 'in ratione bene considerata stabilis et perpetua mansio,' Cicero, *de Invent.* II. 54. 164. It is here joined with *πίστις* and *ἀγάπη*, as in 1 Tim. vi. 11 (comp. 1 Thess. i. 3), and serves to mark the *brave patience*, the enduring fortitude, which mark the true Christian character; see notes *on* 2 *Tim.* ii. 10, and comp. Usteri, *Lehrb.* II. 1. 4, p. 240.

*καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ
δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσιν τὰς* 4

4. *σωφρονίζωσιν*] So *Rec.* with CDEKLℵ[4]; al. (*Griesb.*, *De Wette*, *Huther*, al.). Both *Tisch.* and *Lachm.* read *σωφρονίζουσιν* with AFGHℵ[1]; al. Although this evidence is strong, we may well hesitate to adopt a solecism so glaring, especially when in the very next verse *ἵνα* is used again and correctly. In 1 Cor. iv. 6, Gal. iv. 17, this may be more easily accounted for; see notes *on Gal. l.c.*, and comp. Winer, *Gr.* § 41. 1, p. 259.

3. **πρεσβύτιδας**] '*aged women*;' a *ἅπ. λεγόμ.*, synonymous with the *πρεσβύτεραι*, 1 Tim. v. 2. They were to be *ὡσαύτως*, and not *ὡς ἑτέρως* in respect of any of the foregoing qualifications: comp. 1 Tim. iii. 8.

ἐν καταστήματι] '*in demeanour*,' ܒܐܣܟܝܡܐ [*ἐν σχήματι*] Syr.; a *ἅπ. λεγόμ.*, in meaning a little, but a little only, different from *καταστολή*, 1 Tim. ii. 9. In the latter place the prevailing idea is perhaps outward deportment as enhanced by what is purely external, dress, &c., in the present case outward deportment as dependent on something more internal, *e.g. manner*, *gesture*, &c., 'incessus et motus, vultus, sermo, silentium,' Jerome; see also Coray *in loc.* It is manifestly contrary to the true meaning of the word to refer it to the mere externals of dress on the one hand (*τὰ περιβολαῖα*, Œcum.), and it seems inexact, without more precise adjuncts in the context, to limit it *solely* to internals ('ornatus virtutum,' Beng.) on the other. Wetst. cites Porphyr. *de Abst.* IV. 6, *τὸ δὲ σεμνὸν κἀκ τοῦ καταστήματος ἑωρᾶτο*, with which comp. Ignat. *Trall.* § 3, *οὗ αὐτὸ τὸ κατάστημα μεγάλη μαθητεία*. Plutarch uses somewhat similarly the curious adjective *καταστηματικός*, *e.g. Tib. Gracch.* § 2, *ἰδέᾳ προσώπου καὶ βλέμματι καὶ κινήματι πρᾷος καὶ καταστ. ἦν*.

ἱεροπρεπεῖς] '*holy-beseeming*,' 'as becometh holiness,' Auth.; the best gloss is the parallel passage, 1 Tim. ii. 10, *ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν*; comp. Eph. v. 3, *καθὼς πρέπει ἁγίοις*. The word is a *ἅπ. λεγόμ.* in the N. T., but not very uncommon elsewhere, *e.g.* Xen. *Sympos.* VIII. 40, Plato, *Theages*, p. 122 D: see these and other exx. in Wetst. On *διαβόλους*, see notes *on* 1 *Tim.* iii. 11.

μὴ οἴνῳ κ.τ.λ.] '*not enslaved to much wine*;' an expression a little stronger than 1 Tim. iii. 8, *μὴ οἴνῳ πολλῷ προσέχοντες*, and possibly due to the greater prevalence of that vice in Crete: this *transpires* clearly enough in Plato, *Legg.* I. and II., comp. Book I. § 11, p. 641.

καλοδιδασκάλους] '*teachers of what is good*,' 'honestatis magistræ,' Beza, not by public teaching, but, as the context implies by its specifications, in domestic privacy, *ἐπ' οἰκίας*, Chrys. On *καλὸς* compare notes *on* 1 *Tim.* iv. 4.

4. **ἵνα σωφρονίζωσιν κ.τ.λ.**] '*that they may school the young women to be*, &c.;' *παιδεύωσιν*, Theoph.,—not exactly 'prudentiam doceant,' Vulg., Clarom. (comp. Syr.), which, though perfectly correct *per se*, would here, on account of the following *σώφρονας*, be somewhat tautologous: numerous exx. of this less special sense of *σωφρονίζειν* are cited by Loesn. (*Obs.* p. 427) from Philo, all appy. confirmed by its connexion with, and juxtaposition to, the weaker *νουθετεῖν*. It may be remarked that in the corresponding passage, 1

5 νέας φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας, ἁγνάς, οἰκουργούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

Tim. v. 2, Timothy is himself directed to exhort the νεωτέρας, here it is to be done by others: this was probably in consequence of the greater amount of practical teaching and exhortation which the Cretan women required. It does not seem necessary to adopt, with *Tisch.*, a solecistic reading when the correct mood is fairly supported; see crit. note. **φιλάνδρους**] '*lovers of their husbands;*' τὸ κεφάλαιον τοῦτο τῶν κατὰ τὴν οἰκίαν ἀγαθῶν, Chrys. This and the adjectives which follow are, as εἶναι further suggests, dependent on the verb immediately preceding, and serve more specifically to define the nature and substance of the σωφρονισμός. If the connexion had been with λάλει as in ver. 3, the infinitive, as there, would more naturally have been omitted. Calvin evades this objection by referring φιλάνδρ. and φιλοτέκν. to the νέαι, but σώφρονας κ.τ.λ., to the πρεσβύτιδες: this however wholly mars the natural sequence of the epithets. The νέαι are here, as the immediate context shows, primarily the young *married* women, but of course not exclusively, as four out of these epithets can belong equally to married or single; comp. notes on ver. 6.

5. **σώφρονας**] '*sober-minded,*' '*discreet;*' see notes *on* 1 *Tim.* ii. 9. The more general σώφρ. is then followed by the more special ἁγνάς, which here, as the subject and the context seem to require, has reference, not to purity from πνευματικὸς μολυσμός (Coray), but more particularly to 'chastity;' καὶ σώματι καὶ διανοίᾳ καθαρὰ ἀπὸ τῆς τῶν ἀλλοτρίων καὶ μίξεως καὶ ἐπιθυμίας, Theoph. **οἰκουργούς**] '*workers at home;*' there is to be no desire or attempt περιέρχεσθαι (1 Tim. v. 13); home occupations are to preclude it. We now (with *Lachm.* and *Tisch.*) adopt this reading owing to the very distinct preponderance of external evidence [ACD¹EFGℵ¹], but, as the spaced Greek in the text is intended to imply, with much hesitation, no other clear example of its use having yet been adduced, and no distinct trace of this reading being recognizable in the older versions. The verb occurs Clem. Rom. I. 1, and appy. in reference to this passage. It has also been found in Soranus (A.D. 120?), *de Arte Obst.* VIII. 21, but its association with καθέδριον makes the reading very doubtful. If we retain the more familiar οἰκουρούς [*Rec.* with D³HKL (*not* I as *Tisch.*) ℵ⁴; nearly all mss.], the meaning will be, 'keepers at home,' Auth., 'domisedas,' 'casarias,' Elsner, or more literally, 'domum custodientes,' Clarom., 'domus curam habentes,' Vulg., sim. Syr. According to Hesych. οἰκουρὸς is ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων, the Homeric οὖρος, 'watcher' [possibly from ΟΡ- 'watch' (?), Pott, *Etym. Forsch.* Vol. I. p. 123, comp. φρουρά], giving the compound its definite meaning: see Suicer, *Thes.* s.v., and the large collection of exx. in Elsner, *Obs.* Vol. II. p. 324 sq. **ἀγαθὰς** is not to be joined with οἰκουργούς, as Syr. and Theoph. but regarded as an independent epithet = 'benignas,' Vulg., Arm., al.; comp. Matth. xx. 15. On the distinction between ἀγαθὸς ('qui commodum aliis præstat') and δίκαιος ('qui recti et honesti legem sequitur'), see Tittm. *Synon.* I. p. 19 sq.; comp. also notes *on Gal.* v. 22.

Exhort young men to be sober, being thyself a pattern; exhort servants both to please their masters and to be trusty.

Τοὺς νεωτέρους ὡσαύτως παρακάλει 6
σωφρονεῖν, περὶ πάντα σεαυτὸν παρ- 7

The interpr. of Bloomf., 'good managers,' according to which it is to be considered as 'exegetical of the preceding,' is wholly untenable. It is rather added with a gentle contrast; the οἰκουρία was not to be marred by 'austeritas,' sc. 'in servulos' (Jerome), or by improper thrift (Heydenr.).

ὑποτασσομένας κ. τ. λ.] '*submitting themselves to their own husbands.*' On the distinction between ὑποτάσσ. (*sponte*) and πειθαρχεῖν (*coactus*), see notes on ch. iii. 1, Tittmann, *Synon.* Part II. p. 3, and on the proper force of the pronominal ἴδιος (Donalds. *Cratyl.* § 139) when thus connected with ἀνήρ, see notes *on Eph.* v. 22. The concluding words of the verse, ἵνα μὴ κ.τ.λ., may be regarded as dependent on all that precedes, but perhaps are more naturally connected with this last clause (Est.); the λόγος τοῦ Θεοῦ (the Gospel) would be evil spoken of if it were practically apparent that Christian wives did not duly obey their husbands; comp. 1 Tim. vi. 1. Theodoret refers it, somewhat too narrowly, to the fact of women leaving their husbands προφάσει θεοσεβείας: the implied command here, and the expressed command in Eph. v. 22, are perfectly general and inclusive.

6. **Τοὺς νεωτέρους**] '*The younger men,*' in contrast with the πρεσβύτας, ver. 2; just as the νέαι form a contrasted class to the πρεσβύτιδες, ver. 3. There is thus no good reason for extending it, with Matth., to the young of both sexes. It seems to have been the Apostle's desire that the exhortations to the Cretan νέαι should be specially administered by those of their own sex; contrast 1 Tim. v. 2.

σωφρονεῖν] '*to be sober-minded;*' in this pregnant word a young man's duty is simply but comprehensively enunciated; οὐδὲν γὰρ οὕτω δύσκολον καὶ χαλεπὸν τῇ ἡλικίᾳ ταύτῃ γένοιτ' ἄν, ὡς τὸ περιγενέσθαι τῶν ἡδονῶν τῶν ἀτόπων, Chrys.: comp. Neand. *Planting,* Vol. I. p. 486 (Bohn). The repeated occurrence of this word in different forms in the last few verses, would seem to hint that 'immoderati affectus' were sadly prevalent in Crete, and that the Apostle had the best of reasons for that statement in i. 12, 13, which De W. and others so improperly and unreasonably presume to censure.

7. **περὶ πάντα** is not to be connected with σωφρονεῖν ('ut pudici sint in omnibus,' Jerome), but, as Syr., Vulg., Chrys., and in fact all the leading versions and expositors, with σεαυτ. παρεχόμενος. It can scarcely be necessary to add that πάντα is neuter; for the uses of περί, see notes on 1 *Tim.* i. 19.

σεαυτὸν παρεχ.] '*exhibiting thyself;*' reflexive pronoun with the middle voice; see Winer, *Gr.* § 38. 6, p. 230. In this use, not without precedent in earlier Greek, *e.g.* Xen. *Cyrop.* VIII. 1. 39, Plato, *Legg.* x. p. 890 c, *emphasis* and *perspicuity* are gained by the special addition of the pronoun. Here for instance without the pronoun the reference *might* have seemed doubtful; the τύπον *might* have been referred to one of the νεώτεροι and the use of the middle to the interest felt by Titus in making him so. In such cases care must be taken to discriminate between what is now termed an intensive or 'dynamic' middle (Krüger, comp. notes *on* 1 *Tim.* iv. 6) and a simple reflexive middle: in the former case the pro-

ἐχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθο-
8 ρίαν, σεμνότητα, λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ
9 ἐναντίας ἐντραπῇ, μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

noun would seem to be generally admissible, in the latter (the present case) it can only legitimately appear when emphasis or precision cannot be secured without it; see Krüger, *Sprachl.* § 52. 10. 10, and on the uses of *παρέχ.* comp. Kuster, *de Verb. Med.* § 49.

καλῶν ἔργ.] On this expression, which is perfectly comprehensive and inclusive, comp. notes on ch. iii. 8. Few will be disposed to agree with Calvin in his connexion of these words with *ἐν τῇ διδασκαλίᾳ*.

ἀφθορίαν] '*uncorruptness*,' '*sincerity*,' sc. *παρεχόμενος*; 'integritatem,' Vulg., Clarom.: Syr. paraphrases. The associated word *σεμνότης* as well as what would otherwise be the tautologous *λόγον ὑγιῆ*, seem to refer *ἀφθορίαν*, not objectively to the teaching (scil. *διδασκαλίαν ἀδιάφθορον*, Coray), but subjectively to the *teacher*, comp. 2 Cor. xi. 3; in his *διδασκαλίᾳ* he was to be *ἄφθορος* (Artemid. v. 95), in his delivery of it *σεμνός*: a chaste sincerity of mind was to be combined with a dignified *σεμνότης* of manner. This connexion is rendered perhaps still more probable by the reading of the text (*Lachm.*, *Tisch.*): of two similarly abstract substantives, it would seem hardly natural to refer one to the teaching and the other to the teacher. For *ἀφθορίαν*, FG read *ἀφθονίαν*, and $D^3E^2L\aleph^4$ *ἀδιαφθ.* but neither reading deserves consideration. The addition *ἀφθαρσίαν* (*Steph.* 1550, but not *Rec.*) is not well supported, viz. only by $D^3E[^2?]KL$; about 30 mss.; and a few Vv.: still less so is the addition *ἁγνείαν* with C, 3 mss., Syr.-Phil. On *σεμνότης*, see notes *on* 1 *Tim.* ii. 2, and on the practical applications of the verse, Bp Taylor, *Serm.* x. xi.

8. **λόγον ὑγιῆ**] '*sound discourse*,' not merely in private life ('in consuetudine quotidianâ,' Beng.), but, as the context seems to require, in the exercise of his public duties, more especially in preaching, comp. 1 Tim. v. 17: 'inter docendum nihil aliud loquere quam quod sanæ fidei conveniat,' Estius. Several exx. of this use of *ὑγιής* are cited by Raphel, *Annot.* Vol. II. p. 636. The *λόγος* is moreover not only to be intrinsically *ὑγιής*, but so carefully considered and expressed as to be *ἀκατάγνωστος*, open to neither contempt nor animadversion; 'nihil dignum reprehensione dicat aut faciat, licet adversarii sint ad reprehendum parati,' Jerome: comp. 1 Tim. vi. 14. **ὁ ἐξ ἐναντίας**, sc. *χώρας* (Bos, *Ellips.* p. 562 [325], ed. Schaef.), if indeed it be thought necessary to supply the ellipsis at all. The reference is doubtful; the 'adversary' ('he who riseth against us,' Syr.) seems certainly not *ὁ διάβολος* (Chrys.), but rather *πᾶς ὁ ἐκείνῳ διαπονούμενος*, whether the opposing false teacher, or the gainsaying heathen. On the whole, the allusion in ver. 5, compared with the reading *ἡμῶν* (us Christians), makes the latter reference (to the heathen) the most plausible; comp. 1 Tim. v. 14. The statement of Matth. that ACDEFG read *ὑμῶν* is completely erroneous; all the above, with the exception of A, read *ἡμῶν*; see *Tisch. in loc.*

ἐντραπῇ] '*may be shamed*,'—not middle 'sich schäme,' Huther, but appy. here with a purely passive sense (comp. Syr. ܢܒܗܬ, 'pudefiat,' 'erubescat'), as in 2 Thess. iii. 14; comp. 1 Cor. iv. 14, Psalm xxxv. 26, *αἰσ-*

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐα-
ρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφιζομένους, ἀλλὰ 10

9. *ἰδίοις δεσπ.*] So *Rec.* with CFGKLℵ; most mss.; Chrys., Theod., Dam. *Lachm.* and *Tisch.* (ed. 7) reverse the order with ADE; 6 mss., but on evidence inferior in critical value to that in favour of the text.

10. *πᾶσαν πίστιν*] So *Lachm.* with ACDEℵ[4] (FG *πᾶσαν ἐνδ. πίστιν*; ℵ[1] om. *πίστιν*); 5 mss.; Clarom., Sangerm., al.; Lat. Ff. The order is reversed by *Tisch.* with KL; great majority of mss.; Copt., al.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *Scholz*), but the weight of uncial authority is certainly in favour of the reading of the text. It may be also remarked that *appy.* in every other instance in St Paul's Epp. (except Eph. iv. 19) where *πᾶς* is in connexion with an abstract and anarthrous substantive, it does not follow but *precede* the noun.

χυνθείησαν καὶ ἐντραπείησαν.

φαῦλον] '*bad*,' ܣܢܝܐ [odiosum] Syr.; John iii. 20, v. 29 (in opp. to *ἀγαθός*), James iii. 16; Rom. ix. 11 and 2 Cor. v. 10 are both doubtful. This adjective, in its primary meaning 'light,' 'blown about by every wind' (Donalds. *Cratyl.* § 152), is used with a distinct moral reference in earlier as well as later writers (see exx. in Rost. u. Palm, *Lex.* s.v.); in the latter however it is used in more frequent antithesis to *ἀγαθός*, and comes to mean little less than *κακὸς* (Thom. M. p. 889, ed. Bern.) or *πονηρός*; see Trench, *Synon.* Part II. § 34, and comp. Fritz. *Rom.* Vol. II. p. 297.

9. **Δούλους κ.τ.λ.**] '(*Exhort*) *bond-servants to be in subjection to their own masters.*' It does not seem necessary to refer this construction to ver. 1 (Matth.); the infin. is dependent on *παρακάλει*, ver. 6, the two following verses being dependent on the participle *παρεχ.* and practically parenthetical. On the general drift of these exhortations to slaves, and on the meaning of some particular terms (*ἰδίοις*, *δεσπόταις*), see notes and reff. on 1 *Tim.* vi. 1 sq. The deportment and relations of women and servants to the *οἰκοδέσποται* were *practically* to teach and edify the heathen; *οὐ γὰρ ἀπὸ δόγματος δόγματα ἀλλ' ἀπὸ πραγμάτων καὶ βίου τὰ δόγματα κρίνουσιν Ἕλληνες*, Chrys.,—who however in an interesting passage speaks very despondingly of the moral and religious opportunities of *δοῦλοι*.

εὐαρέστους] '*well-pleasing*;' a term frequently used by St Paul, Rom. xii. 1, 2, xiv. 18, 2 Cor. v. 9, al., but in all passages except the present with relation to God or our Lord. Fritz. (*Rom. l.c.* Vol. III. p. 31) rightly objects to the translation 'obsequiosus,' Bretschn.,—comp. Syr. ܢܫܦܪܘܢ [placentes se præbeant], but doubtfully advocates a purely passive or rather neutral translation, 'is cui facile satisfacias,' 'homo contentus,' similarly Jerome, 'complacentes conditioni suæ.' This certainly does not seem necessary, the reference is more naturally to *δεσπόταις*, 'well pleasing to them,' *i.e.* 'approved by them (comp. Phil. iv. 18) in all things;' comp. Clem. Alex. *Strom.* VII. 13 (83), p. 883 (ed. Pott.), *πρὸς τὸν Κύριον εὐάρεστος ἐν πᾶσι γένηται, καὶ πρὸς τὸν κόσμον ἐπαινετός*, where this passage or Rom. xiv. 18 seems to have been in the thoughts of the writer.

ἀντιλέγοντας] '*gainsaying*,' '*contradicting*,' 'contradicentes,' Vulg., Clarom., and perhaps even more de-

πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 *Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ* The grace of God has appeared, and teaches us to be godly in this world, and to look forward to our Redeemer's coming.

finitely Syr. ܡܥܟܪܝܢ [obsistentes], thwarting, or setting themselves against their masters' plans, wishes, or orders; opp. to *ὑπείκοντας ἐν τοῖς ἐπιτάγμασι*, Chrys. The Auth., 'not answering again' ('non responsatores,' Beza), seems too narrow; comp. John xix. 12, *ἀντιλέγει τῷ Καίσαρι*, Rom. x. 21, *λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα* (LXX.), and in this Epistle, ch. i. 9, where *ἀντιλέγειν* probably involves some idea of definite opposition; comp. Tittm. *Synon.* II. p. 9.

10. **νοσφιζομένους**] *'purloining;'* Acts v. 2, 3, with *ἀπὸ* of the thing from which purloined; comp. Josh. vii. 1, 2 Macc. iv. 32. This use of *νοσφιζ.* = *στερῶν, κλέπτων* (Hesych.), or with more accurate reflexive reference, *ἰδιοποιούμενος* (Suidas), requires no illustration; exx. if needed will be found in Wetst. **πᾶσαν πίστιν κ.τ.λ.**] '*showing forth all good fidelity;*' *ἐνδεικν.* is only used by St Paul, and in Heb. vi. 10, 11; see notes *on Eph.* ii. 7, where the word is briefly noticed, and comp. Donalds. *Gr.* § 434, p. 447. The appended epithet *ἀγαθὴν* can scarcely refer to the actions, 'in rebus non malis,' Beng., but seems merely to specify the 'fidelity' as true and genuine, opposed to a mere assumed, eye-serving, *πίστις*, comp. Eph. vi. 6. On the various meanings of *πίστις* in the N.T., comp. Usteri, *Lehrb.* II. 1. 1, p. 91, note, and on the use of *πᾶσαν*, 'every form of' (comp. *ἐν πᾶσιν* below), see notes *on Eph.* i. 8. **ἵνα... κοσμῶσιν**] '*in order that they may adorn;*' definite object and purpose contemplated by such conduct. The Apostle knew well the force of practical teaching; a *δοῦλος ἐν Χριστῷ φιλοσοφῶν*, to use the words of Chrys., must in those days have been, even though a silent, yet a most effective preacher of the Gospel. The concluding words, which refer to God the Father (1 Tim. i. 1, ii. 3, iv. 10, Tit. i. 3), not to God the Son, specify the *διδασκ.* as being 'the doctrine *of salvation*,' 'the Gospel,'—an expression at which De W. unnecessarily takes exception.

11. **γὰρ** gives the reason for the foregoing practical exhortations, and seems to have been immediately suggested by the last words of ver. 10, which, though specially referring to slaves, may yet be extended to all classes. It is thus *really* a reference to ver. 9, 10, but *virtually* to all that precedes from ver. 1 sq. The saving grace of God had among its objects the *ἁγιασμὸς* of mankind; comp. Eph. i. 4, and the four good sermons by Beveridge, *Serm.* XC.—XCIII. Vol. IV. p. 225 sq. (A.-C. Libr.). This *χάρις* need not be limited to the incarnation (Theod., Jerome, al.), though this, as the context and perhaps *ἐπεφάνη* show, is the leading reference; 'the grace of God doth not so bring salvation as to exclude the satisfaction of Christ for our sins,' Beveridge, *l.c.* p. 229. *Ἐπιφαίνειν* (ch. iii. 4, Luke i. 79) and *ἐπιφάνεια* are normal words in connexion with our Lord's first or second advent (Waterl. *Serm.* VI. [Moyer's Lect.] Vol. II. p. 134), *possibly* with a metaphorical reference, comp. Luke i. 78, 79, with Acts xxvii. 20; the dogmatical reference involved in the compound *ἵνα τὴν ἄνωθεν ὕπαρξιν μηνύσῃ*

σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα ἡμᾶς, ἵνα 12
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας

11. *σωτήριος*] So *Lachm.* with AC¹D¹ℵ⁴; Syr. (both); FGℵ¹ also omit the article, but for *σωτήριος* read *σωτῆρος*, FG further inserting *τοῦ* before it. In ed. 1 and 2 *ἡ σωτήριος* was adopted with C³D²D³EKL; mss. (*Rec.*, *Tisch.*), but is now altered, though not by any means with confidence, in consequence of the further testimony of ℵ in favour of the omission of the article.

(Zonaras, *Lex.* Vol. I. p. 831), seems to be clearly indemonstrable. **ἡ χάρις κ.τ.λ.**] '*the grace of God, bringing salvation to all men,*' 'that grace of God whereby alone it is possible for mankind to be saved,' Beveridge, *l.c.* p. 229; *σωτήριος*, as its position shows, introducing a further predication, scil. 'and it is a saving grace to all men' (Donalds. *Gr.* § 400), which more fully defines the *ἡ χάρις τοῦ Θεοῦ*. The reading is not certain (see critical note): uncial authority appy. now preponderates in favour of the text, but internal arguments would seem to be in favour of the insertion of the article before *σωτήριος*, as the principal thought would then rest more completely on *παιδεύουσα*. Huther, in contending for the *omission* of the art. on the same internal grounds, does not appear to have been fully aware of the nature and force of these predicates. In either case, on account of the following *ἡμᾶς*, the dative *πᾶσιν ἀνθρώποις* is most naturally and plausibly appended to *σωτήριος*; joined with *ἐπεφ.*, it would be, as Wiesinger remarks, aimless and obstructive.

12. **παιδεύουσα ἡμᾶς**] '*disciplining us.*' The proper force of this word in the N.T., 'per molestias erudire' (see notes *on Eph.* vi. 4, Trench, *Synon.* § 32), preserved in the 'corripiens' of Clarom., must not here be lost sight of or (as in Bloomf.) obscured. Grace exercises its discipline on us (1 Cor. xi. 32, Heb. xii. 6) before its benefits can be fully felt or thankfully acknowledged: the heart must be rectified and the affections chastened before sanctifying grace can have its full issues; comp. (on the work of grace) the excellent sermon of Waterland, *Serm.* XXVI. Vol. V. p. 688. **ἵνα**] '*to the intent that;*' not merely the substance (De W., Huth.) but the direct object of the *παιδεία*. De W. considers *ἵνα* with the subj. as here only tantamount to an infin.; this is grammatically admissible after verbs of 'command,' 'entreaty,' al. (see Winer, *Gr.* § 44. 8, p. 299, comp. notes on ch. i. 13 and *on Eph.* i. 17), but doubtful after a verb so full of meaning as *παιδεύειν*. The opinion of Chrys. seems definite with regard to *ἵνα*, but he is appy. inclined to join it with the finite verb, *ἦλθεν ὁ Χρ. ἵνα ἀρνησώμεθα τὴν ἀσέβειαν*: this does not appear to be admissible. **ἀρνησάμενοι**] '*having denied;*' not 'denying,' Auth., Alf.,—which, though grammatically defensible, seems to obscure that formal renunciation of *ἀσέβειαν κ.τ.λ.* which was characteristic of the Christian profession, and to which the Apostle seems here to allude. On the use of the verb, comp. notes on ch. i. 16. The participle, as Wiesinger remarks, states on the *negative* side the purpose of the *παιδεία*, which is further expressed on the positive in *σωφρ. ζήσωμεν*. **τὴν ἀσέβειαν**, here not *εἰδωλολατρεία καὶ τὰ πονηρὰ δόγματα*, Theoph., but 'practical impiety' ('whatsoever is offensive or dishonourable to God,' Beveridge, *Serm.* XC.

σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
13 αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπι-
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν

Vol. IV. p. 239 sq.), is the exact antithesis to *εὐσέβεια*, on which latter word see notes *on* 1 *Tim.* ii. 2. **τὰς κοσμ. ἐπιθ.**] '*the lusts of the world,*' 'all inordinate desires of the things of this world,' Beveridge, *l. c.*, comp. 1 John ii. 16; *ὅσα πρὸς τὸν παρόντα βίον ἡμῖν χρησιμεύει κοσμικαί εἰσιν ἐπιθυμίαι, πάντα ὅσα ἐν τῷ παρόντι βίῳ συγκαταλύεται κοσμική ἐστιν ἐπιθ.*, Chrys. The adj. *κοσμικὸς* is only found twice in the N.T., here (ethical) and in Heb. ix. 1 (local), being commonly replaced in such combinations as the present by words or expressions of a more *distinct* ethical force, Gal. v. 16, Eph. ii. 3, 1 Pet. ii. 11, 2 Pet. ii. 10, al. It is here probably used in preference to *σακρικός* (1 Pet. *l. c.*), as being more general and inclusive, and as enhancing the extent of the abnegation: all *ἐπιθυμίαι* are here included which, in a word, *εἰς τοῦτον μόνον τὸν κόσμον γεννῶνται καὶ ὄχι εἰς ἄλλον*, Coray; comp. esp. 1 John ii. 15. In later writers the moral reference is very decided; *κοσμικούς, τοὺς εἰς τὴν γῆν ἐλπίζοντας καὶ τὰς σαρκικὰς ἐπιθυμίας*, Clem. Alex. *Strom.* II. 9. 41, Vol. I. p. 430 (ed. Potter), Suicer, *Thesaur.* Vol. II. p. 147. On the various meanings of *κόσμος*, comp. notes *on Gal.* iv. 3. **σωφρόνως κ.τ.λ.**] '*soberly, righteously, and godly.*' The meanings assigned to *σωφρ.* (notes *on* 1 *Tim.* ii. 9), *δικαίως* (comp. note on *ἀγαθάς*, ver. 5), and *εὐσεβῶς* must not be too much narrowed, still in a general way they may be conceived as placing Christian duties under three aspects, to *ourselves*, to *others*, and to *God;* comp. Beveridge, *Serm.* XCI. Vol. IV. p. 253. The terms indeed are all general and comprehensive,—*δίκαιος*, for example ('qui jus fasque servat,' Tittm. *Synon.* I. p. 21), includes more than duty to others, but the order as well as the meanings alike hint that this distinction is not to be *wholly* ignored; comp. Raphel, *Annot.* Vol. II. p. 639, Storr, *Opusc.* Vol. I. p. 197 sq. **ἐν τῷ νῦν αἰῶνι**] '*in the present world,*' '*the present course of things.*' On the meaning of *αἰών*, see notes *on Eph.* ii. 2, comp. also notes *on* 2 *Tim.* iv. 10.

13. **προσδεχόμενοι κ.τ.λ.**] '*looking for the blessed hope and manifestation of the glory;*' comp. Acts xxiv. 15, and Gal. v. 5, *ἐλπίδα δικαιοσύνης ἀπεκδεχ.*, where see notes. In this expression, which, on account of the close union of *ἐλπίδα* with *ἐπιφ.*, is slightly different to Gal. *l.c.*, *ἐλπὶς* is still not *purely* objective, sc. the 'res sperata,' *τὸ ἐλπιζόμενον* (Huth., al.), but is only contemplated under objective aspects ('objectivirt'), our hope being considered as something *definite* and *substantive*, comp. Col. i. 5, *τὴν ἐλπίδα τὴν ἀποκειμένην...ἐν τοῖς οὐρανοῖς*, see notes *in loc.*, and notes *on Eph.* i. 18. The nature of the hope is more fully defined by the gen. *δόξης* with which it is associated: see below. Theodoret seems to regard the whole expression as a mere *ἓν διὰ δυοῖν*, scil. *τῆς ἐνδόξου παρουσίας αὐτοῦ τὴν ἐλπίδα*: this is not satisfactory; though the meaning may sometimes be practically not very different, yet such systems of interpretation are at best only evasive and precarious; see Fritzsche's careful Excursus, in his *Comm. on Matth.* p. 853 sq. The different objects of *ἐλπίς*, *e.g. δόξης, δικαιοσύνης, ἀναστάσεως, κ.τ.λ.*, are grouped together by Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 221.

Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα 14
λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ

τῆς δόξης is thus certainly not to be explained away as a mere epithet, 'glorious appearing,' Auth., Scholef., but is a true and proper genitive, see notes *on Eph.* i. 6: there is a twofold ἐπιφάνεια, the one an ἐπιφ. τῆς χάριτος, ver. 11, the other an ἐπιφ. τῆς δόξης, see Beveridge, *Serm.* XCII. Vol. IV. p. 271 (A.-C. Libr.). It is also plainly dependent on ἐλπίδα, as well as on ἐπιφ. (De W., Wiesing.), the two substantives being closely united, and under the vinculum of a common article; see Winer, *Gr.* § 19. 4, p. 116. It is singular that Scholef. (*Hints*, p. 126, ed. 4) should not have given this interpr. more prominence.

τοῦ μεγάλου κ.τ.λ.] '*of our great God and Saviour Jesus Christ;*' μέγαν δὲ Θεὸν ὠνόμασεν τὸν Χριστόν, Theod., sim. Chrys. It must be candidly avowed that it is *very* doubtful whether on the grammatical principle alluded to in the preceding note (the identity of reference of two substantives when under the vinculum of a common article) the interpretation of this passage can be fully settled; see Winer, *Gr.* § 19. 5, p. 118, and comp. notes *on Eph.* v. 5. There is a *presumption* in favour of the adopted interpr., but, on account of the (defining) genitive ἡμῶν (Winer, p. 114), nothing more: comp. Alf. *in loc.* (ed. 1) who, it may be observed, by an oversight has cited this note as advocating the view to which it is opposed. When however we turn to *exegetical* considerations, and remember (*a*) that ἐπιφάνεια is a term specially and peculiarly applied to the Son, and never to the Father, see esp. Waterland, *Serm.* VI. (Moyer's Lect.) Vol. II. p. 134, comp. Beveridge, *Serm.* XCII. Vol. IV. p. 268; (*b*) that the immediate context so specially relates to our Lord; (*c*) that the following mention of Christ's giving Himself up for us,—of His abasement,—does fairly account for St Paul's ascription of a title, otherwise unusual, that specially and antithetically marks His glory; (*d*) that μεγάλου would seem uncalled for if applied to the Father, see Usteri, *Lehrb.* II. 2. 4, p. 310, Hofmann, *Schriftb.* Vol. I. p. 127; and (*e*) lastly, observe that appy. two of the ante-Nicene (Clem. Alex. *Protrept.* § 7, Vol. I. p. 7, ed. Potter, and Hippolytus, quoted by Wordsw.), and the great bulk of post-Nicene writers (see Middleton, *Gr. Art.* p. 393, ed. Rose, Wordsworth, *Six Letters*, p. 67 sq.) concurred in this interpretation,—when we candidly weigh all this evidence, it does indeed seem difficult to resist the conviction that our blessed Lord is here said to be our μέγας Θεός, and that this text is a direct, definite, and even *studied* declaration of the divinity of the Eternal Son. For further patristic citations, see the good note of Wordsworth *in loc.* It ought not to be suppressed that some of the best Vv., Vulg., Syr., Copt., Arm. (not however Æth.), and some Fathers of unquestioned orthodoxy adopted the other interpr.; in proof of which latter assertion Reuss refers to Ulrich, *Num Christus in Tit.* ii. 13 *Deus appellatur*, Tig. 1837,—a treatise however which the present editor has not seen. The note of De W., in keeping in the background the palmary argument (*a*), scarcely reflects his usual candour; the true rendering of the clause really turns more upon exegesis than upon grammar, and this the student should not fail clearly to bear in mind.

14. **ὃς ἔδωκεν ἑαυτόν]** '*who gave Himself,*' Gal. i. 4, Eph. v. 25; expan-

15 ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. Ταῦτα

sion of the preceding word *σωτῆρος*, with a distinct retrospective reference to *ἡ χάρις σωτήριος*, ver. 11. The forcible *ἑαυτόν*, 'Himself, His whole self, the greatest gift ever given,' must not be overlooked; comp. Beveridge, *Serm.* XCIII. Vol. IV. p. 285.

ὑπὲρ ἡμῶν] *'for us.'* On the meaning of this expression, which must not be here too hastily pronounced to be equivalent to *ἀντὶ ἡμῶν* (Beveridge, *l. c.*), see notes *on Gal.* iii. 13.

λυτρώσηται] *'He might ransom,'* 'pay a *λύτρον*,' that *λύτρον* being His precious blood; see notes *on Eph.* i. 7, and comp. Matth. xx. 28, Mark x. 45. Not only does our Lord's death involve our reconciliation and our justification, but, what is now often too much lost sight of, our *ransoming* and *redemption* (Beveridge, *Serm.* XC. Vol. IV. p. 230), whether, as here, from the bondage, or, as elsewhere, from the penalties of *ἀνομία*; see Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 182 sq., who, with some exceptions, has expressed himself clearly and satisfactorily.

ἀνομίας] *'iniquity;'* properly 'lawlessness,' the state of *moral licence* (*ἡ ἀκαθαρσία καὶ ἡ ἀνομία*, Rom. vi. 19) which either knows not or regards not law, and in which the essence of sin abides, 1 John iii. 4; 'in *ἀνομίᾳ* cogitatur potissimum legem non servari, sive quod ignota sit lex, sive quod consulto violetur,' Tittmann, *Synon.* I. p. 48, where a distinction between *ἀνομία* and the more inclusive *ἀδικία* (see notes *on 2 Tim.* ii. 19) is stated and substantiated; see also Trench, *Synon.* Part II. § 16.

καθαρίσῃ κ.τ.λ.] *'purify to Himself a peculiar people;'* affirmative statement (according to St Paul's habit) and expansion of what has been just expressed negatively. The tacit connexion of *ἀνομία* and *ἀκαθαρσία* (see last note) renders *καθαρίζω* very pertinent and appropriate. It does not seem necessary with Syr. (here incorrectly translated by Etheridge), De W., Wiesing., al., to supply *ἡμᾶς* and understand *λαὸν* as an accus. 'of the predicate,' scil. 'for a peculiar people:' the Greek commentt. (see esp. Theod.) all seem clearly to regard it as a plain accus. *objecti;* so Vulg., Clarom., and Æth. The Coptic Version, on the contrary, distinctly advocates the 'predicative' accusative. **περιούσιον**] *'peculiar,'* Auth., *οἰκεῖον*, Theod.; very doubtfully interpreted by Syr. ܚܕܬܐ [novum], and but little better by Vulg., 'acceptabilem,' and Chrys., *ἐξειλεγμένον*, both of which seem to recede too far from the primary meaning. The most satisfactory commentary on this word (*ἅπ. λεγόμ.* in N.T.) is supplied by 1 Pet. ii. 9, *λαὸς εἰς περιποίησιν*, compared with the עַם סְגֻלָּה of the Old Test., translated *λαὸς περιούσιος*, Exod. xix. 5, Deut. vii. 6, al.; see notes *on Eph.* i. 14. It would thus seem that the primary meaning, 'what remains over and above to' (comp. Bretsch. *Lex.*),—a little too coarsely expressed by the 'populum abundantem' of the Clarom.,—has passed by an intelligible gradation into that of *περιποιητόν*, Hesych., *ἔγκτητον*, Suid., and thence, with a little further restriction, *οἰκεῖον*; the connexion of thought being that indicated by Steph. (in *Thesaur.* s.v.), 'quæ supersunt a nobis reconduntur.' On the derivation of this word, see Winer, *Gr.* § 16. 3, p. 88, and on the general meaning, see Suicer, *Thesaur.* s.v. Vol. II. p. 678, and Hammond *in loc.* In this clause the *sanctifying*, as in the former the *redeeming* purpose of the atoning death

λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.

Teach men to be obedient: we were once the contrary, but have been saved and regenerated through God's mercy in Jesus Christ.

III. Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξου-

of Christ comes mainly into prominence; see Hammond, *Pract. Catech.* I. 2, p. 24 (A.-C. Libr.).

ζηλωτὴν καλῶν ἔργων] '*zealous of good works;*' the gen. *objecti* specifying the objects about which the ζῆλος was displayed; compare Acts xxi. 20, xxii. 3, 1 Cor. xiv. 12, Gal. i. 14.

15. **Ταῦτα κ.τ.λ.**] Retrospective exhortation (ver. 1), serving as an easy conclusion to the present, and a preparation for a new portion of the Epistle. Ταῦτα *may* be united with παρακάλει (comp. 1 Tim. vi. 2), but on account of the following ἔλεγχε is more naturally attached only to λάλει; Titus is however not to stop with λαλεῖν, he is to *exhort* the faithful, and *reprove* the negligent and wayward. On the practical duties of Titus's office, comp. South, *Serm.* v. Vol. I. p. 76 (Tegg).

μετὰ πάσης ἐπιταγῆς] '*with all* (i.e. *every exhibition of*) *authority;*' μετὰ αὐθεντίας καὶ μετὰ ἐξουσίας, Chrys., who also remarks on the inclusive πάσης. The term ἐπιταγή occurs in 1 Tim. i. 1, Tit. i. 3, in the more specific sense of 'commandment;' in the N.T. it is only used by St Paul, viz. Rom. xvi. 26, 1 Cor. vii. 6, 25, and 2 Cor. viii. 8. The present clause is probably only to be connected with the last verb (as Chrys. and Theoph.), thus far corresponding to ἀποτόμως, ch. i. 13. **μηδείς σου περιφρ.**] '*let no one despise thee,*' '*slight thee;*' not 'give no one just cause to do so,' Bloomf. (comp. Jerome), a meaning which is *here* purely imported; contrast 1 Tim. iv. 11, where the context supplies the thought. All the Apostle says here is, as Hamm. rightly paraphrases, 'permit not thy admonitions to be set at naught,' 'speak and act with vigour;' the Cretan character most probably required it. The verb περιφρ. is a ἅπ. λεγόμ. in the N.T., probably somewhat milder (comp. Thucyd. I. 25, with accus.) than the more usual καταφρονεῖν. The ethical distinction urged by Jerome, that περιφρ. means an *improper*, while καταφρ. *may* mean a *proper* contempt (*e.g.* of sufferings, *&c.*), does not seem tenable.

Chapter III. 1. **Ὑπομίμνησκε**] '*Put in mind,*' 'admone,' Vulg., Clarom. It is almost perverse in the opponents of the genuineness of these Epp. to call attention to this word; it occurs several times in the N.T., and though not elsewhere in St Paul's Epp., except 2 Tim. ii. 14, is nearly the only word which suitably expresses this peculiar part of the teacher's office; in 1 Cor. iv. 17, another compound, ἀναμνήσει, is properly used as implying that previous instructions had been forgotten; see Meyer *in loc.*

ἀρχαῖς ἐξουσίαις] '*to powers, authorities,*' Luke xii. 11; general, including all constituted governors, Roman and others. It is far from improbable that there is here an allusion to an insubordinate spirit which might have been showing itself not merely among the Cretan Jews (comp. Conyb.), but the Cretans generally (Wetst.). They had been little more than 125 years under Roman rule (Metellus subjugated Crete B.C. 67), their previous institutions had been of a democratic tone (δημοκρατικὴν ἔχει διάθεσιν), Polyb. *Hist.* VI. 46. 4), and their own preda-

σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον
2 ἀγαθὸν ἑτοίμους εἶναι, μηδένα βλασφημεῖν, ἀμάχους
εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς
3 πάντας ἀνθρώπους. ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,

tory and seditious character was only too marked; *στάσεσι καὶ φόνοις καὶ πολέμοις ἐμφυλίοις ἀναστρεφομένους*, Polyb. VI. 46. 9; see Meursius, *Creta*, IV. 8, p. 226. This perhaps may be rendered still further plausible by the use of *πειθαρχεῖν* ('*coactus* obsequi') as well as *ὑποτάσσεσθαι* ('lubens et sponte se submittere'), see Tittm. *Synon.* II. p. 3, and comp. Syr., which by ܐܫܬܥܒܕ [subditus est = *πειθ.*] and ܐܫܬܡܥ [audivit = *ὑποτ.*] seems to observe a similar distinction: contr. Vulg., Clarom. When *πειθαρχ.* stands alone, this meaning must not be too strongly pressed, comp. Acts v. 32, xxvii. 21; the idea of obeying a *superior* power seems however never to be wholly lost; comp. Ammonius, *de Vocab. Diff.* p. 121. The omission of *καὶ* after *ἀρχαῖς* is justified by preponderant uncial authority, ACD[1] E[1]FGℵ; al., and is rightly adopted by *Lachm.*, *Tisch.*, and the majority of recent expositors. **πειθαρχεῖν** *may* be connected with *ἐξουσίαις*, Theod., Huth., al., but, on account of the preceding *ἀρχαῖς*, seems more naturally taken absolutely; so Vulg., Syr. (appy.), and most modern commentators. Coray extends the reference to *τὴν αὐτοῦ εἰς ἑαυτὸν ὑποταγήν* (comp. Aristot. *Nic. Eth.* x. 9), but this is scarcely in harmony with the immediate context.

2. **μηδένα βλασφ.**] '*to speak evil of no man,*' *μηδένα ἀγορεύειν κακῶς*, Theod.; extension of the previous injunctions: not only rulers, but all men are to be treated with consideration both in word and deed. On *βλασφ.* see notes *on* 1 *Tim.* i. 13, and on the practical applications and necessary limitations of the precept, the exhaustive sermon of Barrow, *Serm.* XVI. Vol. I. p. 447 sq.

ἀμάχους...ἐπιεικεῖς] '*not contentious, forbearing;*' on the distinction between these two words, see notes *on* 1 *Tim.* iii. 3. The *ἐπιεικὴς* must have been, it is to be feared, a somewhat exceptional character in Crete, where an *ἔμφυτος πλεονεξία*, exhibited in outward acts of aggression, *καὶ ἰδίᾳ καὶ κατὰ κοινὸν* (Polyb. VI. 46. 9), is described as one of the prevailing and dominant vices. **πραΰτητα**] '*meekness,*' a virtue of the inner spirit, very insufficiently represented by the Syr. ܒܣܝܡܘܬܐ [benignitas]; see notes *on Eph.* iv. 2, *Gal.* v. 23, and Trench, *Synon.* § 42.

ἐνδεικνυμ.] See notes *on Eph.* ii. 7; and on the practical doctrine of universal benevolence involved in **πάντας ἀνθρ.** (*καὶ Ἰουδαίους καὶ Ἕλληνας, μοχθηροὺς καὶ πονηρούς*, Chrys.), see Waterl. *Serm.* II. § 1, Vol. V. p. 438.

3. **ἦμεν γάρ**] '*For we* WERE;' *ἦμεν* put forward emphatically, and involving a sharp contrast to the better present (ver. 4). The *γὰρ* supplies a reason for the foregoing command, especially for its concluding words; be meek and forbearing to others, for we once equally needed mercy and forbearance ourselves, and (ver. 4) have now experienced it. Ἡμεῖς, as the context shows (comp. ver. 5), implies the Apostle and all believers; comp. Eph. ii. 3, where the reference is equally compre-

ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους· ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλαν- 4

hensive. **ἀνόητοι**] '*foolish;*' see notes *on Gal.* iii. 1. The meaning is said to be here somewhat more specific, nearly approaching to ἐσκοτισμένοι τῇ διανοίᾳ, Eph. iv. 18 (De W., Huth.); this however is not involved in the word itself (Hesych. ἀνόητος. μωρός, ἠλίθιος, ἀσύνετος), but only reflected on it from the context.

πλανώμενοι] '*going astray,*' 'errantes,' Vulg., Clarom., Syr.; not 'led astray,' Conyb., Alf. The associated participles as well as the not uncommon use of πλανᾶσθαι in a similar sense (simply, Matth. xviii. 12, 1 Pet. ii. 25, al.; metaphorically, Heb. v. 2, James v. 19) seem in favour of the neutral meaning. In 2 Tim. iii. 13, the antithesis suggests the passive meaning.

ἡδοναῖς] '*pleasures;*' a word not elsewhere used by St Paul (a fact not lost sight of by De W.), and only somewhat sparingly in the N.T. (see Luke viii. 14, James iv. 1, 3, 2 Pet. ii. 13), but possibly suggested here by the notorious character in that respect of those indirectly alluded to; comp. Chrys. *in loc.* Jerome (1) illustrates the clause by references to St Paul 'in his Saulship' (to use Hammond's language, *Serm.* xxx.): the vices enumerated are however far more probably those of the people with whom for the time being the Apostle is grouping himself. On the derivation of ποικίλαις (used by St Paul only in the Past. Epp.), see notes *on 2 Tim.* iii. 6.

κακίᾳ] '*malice;*' evil habit of the mind as contrasted with πονηρία, which rather points to the manifestation of it; see notes *on Eph.* iv. 31 (*Transl.*), Trench, *Synon.* § 11. It is surely very hasty in Huther to assert that in 1 Cor. v. 8 it is merely synonymous with πονηρία; see Taylor, *on Repent.* IV. 1, who however is too narrow in his interpretation of κακία, though correct in that of πονηρία. The verb διάγειν that follows occurs only here and (with βίον) 1 Tim. ii. 2.

στυγητοί] '*hateful,*' μισητοί, Hesych., 'odibiles,' Vulg.: it forms, as Wiesing. observes, a species of antithesis to μισοῦντες ἀλλήλους. Their conduct was such as to awaken hatred in others.

4. **ἡ χρηστότης**] '*the kindness,*' '*benignity,*' 'benignitas,' Vulg., Clarom., sc. 'quæ in dandis beneficiis cernitur,' Fritz. *Rom.* ii. 4, Vol. I. p. 98; used by Paul alone, in reference to God, Rom. ii. 4, xi. 22, Eph. ii. 7 (comp. Clem. Rom. I. 9, *Epist. ad Diogn.* § 9); in reference to man (Rom. iii. 12, quot.), 2 Cor. vi. 6, Gal. v. 22, Col. iii. 12. See notes *on Gal. l.c.*, where it is distinguished from ἀγαθωσύνη.

ἡ φιλανθρωπία] '*the love,*' or more exactly '*love towards men,*' Alf., 'humanitas,' Vulg.; used only again, in ref. to men, Acts xxviii. 2; comp. Philo, *Leg. ad Cai.* § 10, Vol. II. p. 556 (Mang.),—where both words are associated,—Raphel *in loc.*, and for the general sentiment, John iii. 16. The article is repeated with each subst. to give prominence to each attribute, Green, *Gr.* p. 213. On ἐπεφάνη, comp. notes on ch. ii. 11. **τοῦ σωτῆρος ἡμῶν Θεοῦ**] '*our Saviour God;*' see notes *on 1 Tim.* i. 1, and Middleton, *Gr. Art.* p. 396, who remarks that it may be questioned whether in this place, as well as in ch. i. 3, ii. 10, 1 Tim. ii. 3, the σωτὴρ Θεὸς be not Christ, though the title is usually referred to the Father. In

5 θρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων
τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ
αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ

5. ἃ ἐποιήσαμεν] So *Lachm.* with AC[1]D[1]FGℵ; al.; Clem., al. (*Huther, Alf.*), and now *perhaps* rightly. *Tisch.* reads ὧν ἐποιήσαμεν with C[2]D[3]EKL; nearly all mss.; Ath., Chrys., Theod., al. (*Rec., Griesb., Scholz, Words.*,—and ed. 1 and 2), and not without considerable internal probability, as the law of attraction seems to be preserved very regularly in the N.T. Huther urges the probability of a correction from the acc. to the gen., but it may be considered doubtful whether transcribers were so keenly alive to the prevailing coincidence of the N.T. in this respect with classical Greek as to have made the change from the intelligible accusative. Winer (*Gr.* § 24. 1, p. 147) cites as similar violations of the ordinary rule, John iv. 50, vii. 39, Acts vii. 16: the first and second passages have fair critical support for the acc., the third however scarcely any. We have reversed then the reading of ed. 1 and 2 on the preponderance of external authority, but not with full confidence.

the present verse this surely cannot be the case (see ver. 6, and comp. Usteri, *Lehrb.* II. 2. 4, p. 310), still we seem bound to mark in translation the different collocation of the words.

5. **οὐκ ἐξ ἔργων**] '*not by works*,' *i.e.* in consequence of works; see notes *on Gal.* ii. 16, where this and other uses of ἐκ are compared and investigated. The negative is emphatic, and, as Bengel observes, refers to the whole sentence; *οὔτε ἐποιήσαμεν ἔργα δικαιοσύνης, οὔτε ἐσώθημεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐποίησε*, Theoph. The works are further defined as τὰ ἐν δικαιοσύνῃ, works done in a sphere or element of δικαιοσύνη, in the state of a δίκαιος; comp. Winer, *Gr.* § 48. a, p. 348.

ἐποιήσαμεν ἡμεῖς] '*we did*:' ἡμεῖς emphatic; the pronoun being added to make the contrast with τὸ αὐτοῦ ἔλεος still more clear and forcible. In the following clause κατὰ denotes the indirect reason that an agreement with a *norma* suggests and involves, = 'in consequence of,' 'quâ est misericordiâ,' Fritz. *Rom.* ii. 4, Vol. I. p. 99; so Acts iii. 17, κατὰ ἄγνοιαν, 1 Pet. i. 3, κατὰ τὸ...ἔλεος, comp. Phil. ii. 3, see Winer, *Gr.* § 49. d, p. 358. The transition from the regular meaning of the 'model' to that of the 'course of things in accordance with it' is sufficiently easy and intelligible; comp. Phil. ii. 3 (where κατ' ἐρίθειαν stands in a kind of parallelism to the dative τῇ ταπεινοφροσύνῃ), and still more definitely Arrian, *Alex.* I. 99 (cited by Winer), κατ' ἔχθος τὸ Πόρου μᾶλλον ἢ φιλίᾳ τῇ 'Αλεξάνδρου: see also Bernhardy, *Syntax*, v. 20. b, p. 240. Huther *on* 1 *Pet.* i. 2 draws a distinction between this use of κατὰ and ἐξ, but a bare remembrance of the primary meanings of the two prepp., *origin* (immediate) and *model*, will render such distinctions almost self-evident.

ἔσωσεν ἡμᾶς] '*He saved us*,' 'put us into a state of salvation,' Hammond; see esp. 1 Pet. iii. 21, and comp. Taylor, *Life of Chr.* I. § 9, Disc. VI. 29. In this important dogmatical statement many apparent difficulties will completely vanish if we remember (1) that no mention is here made of the subjective conditions on *man's* side (διὰ πίστεως, Eph. ii. 8, comp. 1 Pet.

ἀνακαινώσεως Πνεύματος Ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς 6

l.c.), because the object of the whole passage is to enhance the description of the saving mercy of *God*, see Wiesing. *in loc.*; (2) that St Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all that was inward properly and completely accompanied all that was outward: he thus can say, in the fullest sense of the words, that it was a *λοῦτρον παλινγενεσίας*, as he had also said, Gal. iii. 27, that as many as were baptized into Christ *Χριστὸν ἐνεδύσαντο*, definitely put Him on, entered into vital union with Him,—a blessed state, which as it involved remission of sins, and a certain title, for the time being, to resurrection and salvation, so, if abided in, most surely leads to final *σωτηρία*; see Neander, *Planting*, Vol. I. p. 495 (Bohn), and esp. the brief but most perspicuous remarks of Waterl., *Euchar.* VII. 3, Vol. IV. p. 578 (comp. *ib.* IX. 3, p. 645), compared with the fuller statements of Taylor, *Life of Chr.* I. 9, Disc. VI. 14 sq. On the meaning of *σώζω*, compare (with caution) Green, *Gramm.* p. 318, but observe that 'to embrace the Gospel' (*id.* p. 317) falls short of the plain and proper meaning of *σώζειν* ('salvum facere'), which even with ref. to present time can never imply less than 'to place in a state of salvation;' comp. Beveridge, *Church Cat.* qu. 4, and notes *on Eph.* ii. 8.

διὰ λουτροῦ παλινγ.] '*by means of the laver of regeneration*,' 'per *lavacrum* regenerationis,' Vulg., Clarom.; the *λουτρ. παλινγ.* is the 'causa *medians*' of the saving grace of Christ, it is 'a *means* whereby we receive the same, and a pledge to assure us thereof;' 'partam a Christo salutem Baptismus nobis obsignat,' Calv. Less than this cannot be said by any candid interpreter. The gen. *παλινγ.* appy. marks the attribute or inseparable accompaniments of the *λουτρόν*, thus falling under the general head of the *possessive* gen., Scheuerl. *Synt.* § 16. 3, p. 115: for exx. in the N.T. of this sort of gen. of 'inner reference,' see esp. the collection in Winer, *Gr.* § 30. 2. *β*, p. 169. As for any (exegetically considered) inadmissible attempts (Matth., al.) to explain away the plain force and *lexical* meaning of *λουτρόν* (see notes *on Eph.* v. 26), it may be enough to say in the words of Hooker on this subject, that 'where a literal construction will stand, the farthest from the letter is commonly the worst,' *Eccl. Pol.* v. 59. 2; see John iii. 5, the reff. in Waterland, *Works*, Vol. IV. p. 428, and comp. the fair comments of Hofmann, *Weiss. u. Erf.* II. p. 233 sq., and *Schriftb.* II. 2, p. 170 sq. On the true meaning of *παλινγενεσία* (Syr. ܡܘܠܕܐ ܕܡܢ ܪܝܫ [partus qui est de principio, de novo]; *οὐκ ἐπεσκεύασεν ἡμᾶς ἀλλ' ἄνωθεν κατεσκεύασεν*, Chrys.), see the able treatise on this text by Waterland, *Works*, Vol. IV. p. 427 sq., a tract which, though extending only to thirty pages, will be found to include and to supersede much that has been written on this subject: Bethell *on Regen.* (ed. 4) and the very good note of Wordsworth *in loc.* may also be profitably consulted.

καὶ ἀνακαιν. κ.τ.λ.] '*and renewing of the Holy Spirit*,' *i.e.* 'by the Holy Spirit,' the second gen. being that of *the agent*, more definitely expressed by D[1]E[1]FG, al., *ἀνακαιν. διὰ πν. ἁγ.*, Clarom. ('renov. per Sp. sanctum'), and some Latin Ff.: comp. notes *on Eph.* iv. 23. The construction of the first gen. *ἀνακαιν.* is somewhat doubt-

7 πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα

ful. It may be regarded either (*a*) as dependent on the preceding διά, as in Syr., Jerome ('per renovationem'), al.; see John iii. 5, and comp. Blunt, *Lect. on Par. Priest*, p. 56; or (*b*) as dependent on λουτροῦ, Vulg., Clarom., Copt., Arm., Æth.-Platt, none of which repeat the prep. before ἀνακαιν.; see Waterland, *Regen.* Vol. IV. p. 428, who briefly notices and removes the objection (comp. Alf.) founded on the inclusive character that will thus be assigned to Baptism. On the whole the latter seems most simple and satisfactory: ἀνακαιν. κ.τ.λ. must not however be considered as merely explanatory of παλινγενεσίας (De W., Huther), but as co-ordinate with it, παλινγ. and ἀνακαιν. (only here and Rom. xii. 2) 'being nearly allied in end and use, of one and the same original, often going together, and perfective of each other,' Waterland, *l. c.* p. 428; see Hofmann, *Schriftb.* II. 2, p. 171. The exact genitival relation παλινγ. and ἀνακαιν. cannot be very certainly or very confidently defined. The gen. is most probably an obscured gen. of the *content*, representing that which the λουτρὸν involves, comprises, brings with it, and of which it is the ordinary and appointed external vehicle; comp. Mark i. 4, βάπτισμα μετανοίας ('which binds to rep.'), which, grammatically considered, is *somewhat* similar, and for exx. of these obscurer uses of the gen., see Winer, *Gr.* § 30. 2, p. 168, 169. The distinction between Regeneration and Renovation (preserved in our Service of Confirmation), in respect of (*a*) the 'causa efficiens,' (*b*) duration, and (*c*) recurrence,—three important theological *differentiæ*, is nowhere more perspicuously stated than by Waterl. *l.c.* p. 436; comp. notes *on Eph.* iv. 23, and there observe the force of the tenses. Lastly, for a comparison between 'regeneratio' and 'conversio,' see Ebrard, *Dogmatik*, § 454, Vol. II. p. 357.

6. **οὗ**] scil. Πνεύματος ἁγίου; not referring to λουτροῦ (Calv.), or dependent on an omitted prep. (Heydenr.), but, according to the usual rule of attraction, on the gen. immediately preceding: οὐ μόνον γὰρ δι' αὐτοῦ ἀνέπλασεν, ἀλλὰ καὶ δαψιλῶς τούτου μετέδωκεν, Theoph. **ἐξέχεεν**] '*poured out*,' '*shed*,' 'non dicit *dedit* sed *effudit*,' Corn. a Lap.; in similar reference to the Holy Spirit, Acts ii. 17, 18, 33. There does not however appear to be here any special reference to the Pentecostal effusion (Olsh.), nor to the communication to the Church at large (Est., comp. De W.), but, as the tense and context (ver. 7) seem rather to imply, to individuals in baptism. The next clause points out through whose mediation this blessed effusion is bestowed.

διὰ Ἰησ. Χρ. is not to be separated, as in *Mill*, *Griesb.*, *Lachm.*, by a comma from the clause ἐξέχεεν κ.τ.λ., but connected closely with it: if the words be referred to ἔσωσεν, there will be not only a slight tautology ἔσωσεν... διὰ τοῦ σωτῆρος, but the awkwardness of two clauses with διά each dependent on the same verb. Thus then the whole is described as the work of the Blessed Trinity. The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea, poured out abundantly on us, only through the merits of Jesus Christ. So the Father is our σωτήρ, and the Son our σωτήρ, but in different ways; 'Pater nostræ salutis pri-

δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

Teach men to maintain good works; avoid idle questions, and shun an obstinate heretic.

Πιστὸς ὁ λόγος, καὶ περὶ τούτων 8 *βούλομαί σε διαβεβαιοῦσθαι, ἵνα φρον-*

mus auctor, Christus vero opifex et quasi artifex,' Justiniani.

7. **ἵνα κ.τ.λ.**] Design of the more remote *ἔσωσεν* (De W.), not of the nearer *ἐξέχεεν* (Wiesing., Alf.). The latter construction is fairly defensible, but appy. not so simple or satisfactory. Though some prominence is given to *ἐξέχεεν*, both by the adv. *πλουσίως*, and by the defining words *διὰ Ἰησ. Χρ.*, yet the whole context seems to mark *ἔσωσεν* as the verb on which the final clause depends. We were once in a hopeless and lost state, but we were rescued from it by the *φιλανθρωπία* of God, who not merely saved us from the *δουλεία* of sin, but associated with it the gracious purpose that we should become *κληρονόμοι* of eternal life. **δικαιωθέντες**] '*justified*,' in the usual and more strict theological sense; not however as implying only a mere outward non-imputation of sin, but as involving a 'mutationem status,' an acceptance into new privileges and an enjoyment of the benefits thereof, Waterl. *Justif.* Vol. VI. p. 5: in the words of the same writer, 'justification cannot be conceived without some work of the Spirit in conferring a title to salvation,' *ib.* p. 6. **ἐκείνου** *may* be referred to the Holy Spirit (Wiesing.), but is appy. more correctly referred to God the Father. The Holy Spirit is undoubtedly the *efficient* (1 Cor. vi. 11), as our Lord is the *meritorious* cause of our justification; the use however of the expression *χάρις*, which in reference to *δικαιοσύνη* and *δικαιόω* seems almost regularly connected with the *principal* cause, the Father (Rom. iii. 24), and its apparent retrospective reference to *ἐξ ἔργων*, ver. 5, renders the latter interpr. much more probable; comp. Waterl. *Justif.* Vol. VI. p. 9. The pron. *ἐκείνου* seems to have been used to preclude a reference to *Ἰησοῦ Χρ.* which so immediately precedes. **κατ' ἐλπίδα**] '*in respect of hope*,' '*according to hope*,' 'secundum spem,' Vulg., Clarom., surely not '*through* hope,' Conyb.,—a needless violation of the usual force of the prep. These words may be connected with *ζωῆς αἰωνίου* (Coray, Matth., Alf.; comp. ch. i. 2), but as *κληρονόμοι*, a term not in any way elucidated by a foregoing context (as is the case in all other passages where it stands alone) would thus be left wholly isolated, it seems more natural to regard them as a restrictive addition to the latter words,—*καθὼς ἠλπίσαμεν, οὕτως ἀπολαύσομεν*, Chrys.; so, very distinctly, Theoph. *in loc.* The *κληρονομία ζωῆς αἰων.* is really future (comp. Rom. viii. 24, where *ἐλπίδι* is *probably* a dat. *modi*, see Meyer *in loc.*), though present in respect of hope; *εἰ γὰρ οὕτως ἀπεγνωσμένους, ὡς ἄνωθεν γεννηθῆναι, ὡς χάριτι σωθῆναι, ὡς μηδὲν ἔχοντας* [Cod. Colb.] *ἀγαθόν, ἔσωσε, πολλῷ μᾶλλον ἐν τῷ μέλλοντι τοῦτο ἐργάσεται*, Chrys. The remark of De W. that St Paul does not elsewhere specifically join *κληρον.* or even *ἐλπίς* (except in this Ep.) with *ζωὴ αἰών.* is true, but can scarcely be considered of moment, as substantially analogous sentiments (comp. Eph. i. 18, 1 Thess. v. 8) can be adduced without difficulty; comp. Wieseler *in loc.*

8. **Πιστὸς ὁ λόγος**] '*Faithful is the saying*,' in emphatic reference to

τίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες Θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

what has been asserted in the *preceding* vers. 4—7 (to the last of which verses they are here, and here only, joined in א), and to the important doctrines they involve; *ἐπειδὴ περὶ μελλόντων διαλεχθῇ καὶ οὔπω παρόντων, ἐπήγαγε τὸ ἀξιόπιστον*, Chrys. On this formula see notes *on* 1 *Tim.* i. 15.

περὶ τούτων...διαβεβ.] '*make asseveration concerning these things;*' not '*hæc* asseverare,' Beza, Auth., De Wette, but, as in 1 Tim. i 7 (where see notes), '*de his* ['non de rebus frivolis,' Beng.] affirmare,' Clarom., changed for the worse in Vulg. to 'confirmare:' comp. Scholef. *Hints*, p. 127 (ed. 4). The object and intent of the order is given in the following clause.

φροντίζωσιν] '*be careful;*' ἅπ. λεγόμ. in the N.T.; *ἔργον καὶ σπούδασμα διηνεκὲς ἔχωσι*, Theoph. 'Vult eos studium suum curamque huc applicare, et videtur Apost. quum dicit *φροντ.* eleganter alludere ad inanes eorum contemplationes, qui sine fructu et extra vitam philosophantur,' Calv. The constructions of *φροντ.* and *ἐκφροντ.* are noticed by Thomas M. p. 289 (ed. Bern.).

καλῶν ἔργων] '*good works;*' not merely with reference to works of mercy (Chrys.), but generally and comprehensively. The recurrence of this expression in the Past. Epp. (ver. 14, ch. ii. 7, 14, 1 Tim. v. 10, 25, vi. 18, see 1 Tim. iii. 1, and comp. 1 Tim. ii. 10, 2 Tim. ii. 21, Tit. iii. 1) has been often noticed; all that need be said is, that the nature of the errors condemned in these Epp. was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic, and sterile Christianity, but one that showed itself in outward actions; comp. Wiesing. *Einleit.* § 4, Neander, *Planting*, Vol. I. p. 343 (Bohn).

προΐστασθαι] '*to be forward in, to practise,*' Syr. ܠܡܦܠܚ [operari, facere]; so *προΐστ. τέχνης*, Athen. XIII. 612, see Rost u. Palm, *Lex.* s.v. Vol. II. p. 1122. The translation of Vulg., Clarom., al., 'bonis operibus præesse,' makes an endeavour to retain the primary meaning of the verb, but not successfully nor idiomatically. Justiniani compares 'præfectus annonæ;' Estius adopts the gloss, 'tanquam operum exactores et præfecti;' Pricæus (ap. Poli *Syn.*) paraphrases by *ἡγεμόνας εἶναι*; alii alia. All this however seems slightly forced; the word appears chosen to mark a '*prompt sedulous* attention to (comp. Polyb. *Hist.* VI. 34. 3, *προΐστανται χρείας*), and practice of good works,' but, as the exx. adduced appear to show, scarcely involves any further idea of 'bene agendo *præcedere*,' Beza, al.: see the numerous exx. quoted by Kypke, *Obs.* Vol. II. 381, Loesner, *Obs.* p. 430.

οἱ πεπιστ. Θεῷ] '*they who have believed God,*'—God, not perhaps without some *slight* emphasis; 'non dixit qui credunt hominibus sed qui credunt Deo,' Jerome. The expression is certainly not to be limited to the Gentile Christians (Mack), but includes all who by God's grace had been led to embrace His *λόγον* and *διδασκαλίαν* (ch. i. 3, ii. 10), De W., Wiesing. On the constructions of *πίστις* and *πιστεύω*, see notes *on* 1 *Tim.* i. 16.

ταῦτα] '*These things,*' scil. these instructions, this practical teaching (Fell), to which the *μωραὶ ζητήσεις* in the next verse form a sharp and clear contrast. Wiesinger refers the pronoun to *καλὰ ἔργα*; this however, even

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας 9
νομικὰς περιΐστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.
Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν 10

10. *μίαν καὶ δευτέραν νουθεσίαν*] So *Rec.* with ACKLℵ; mss.; Vulg., al.; many Gr. and Lat. Ff. (*Griesb.*, *Scholz*, *Lachm.*, *Huth.*, *Alf.*, *Wordsw.*). The reading adopted by *Tisch.*, *μίαν νουθεσίαν καὶ δευτέραν*, with DEFG (but *καὶ δύο* DE; Clarom., Copt.: *ἢ δευτέρα* FG); Clarom., Sangerm., Copt., Syr.-Phil.; Chrys., Theod. (1); Lat. Ff., though fairly supported, does not seem so satisfactory; transcribers appear to have felt a difficulty about the close union of *μίαν* and *δευτέραν*, and to have introduced in consequence variations in the text.

if it escapes tautology, does not equally well maintain the antithesis to the meaning here assigned to *ζητήσεις*. In the following words *καλὰ* ('good' *per se*, opp. to *μάταιοι*, ver. 9) forms one predication, *καὶ ὠφέλιμα τοῖς ἀνθρώποις* another; comp. notes *on* 1 *Tim.* ii. 3.

9. **ζητήσεις**] '*questions* (*of controversy*);' exactly as in 1 Tim. i. 4, where see notes. In the latter passage De W. here assigns the meaning 'Streitigkeiten,' and yet in his note on the passage adopts the present meaning 'Streitfragen,'—a self-contradiction by no means usual in that careful commentator. The word is used by St Paul only in the Pastoral Epp., 1 Tim. i. 4, vi. 4, 2 Tim. ii. 23. On *γενεαλογίας*, see notes *on* 1 *Tim.* i. 4, where the expression is investigated: it is here associated with *ζητ.* as probably marking the leading subject and theme of these controversial discussions. **ἔρεις καὶ μάχ. νομ.**] '*strifes, and contentions about the law*,' are the results of these foolish and unpractical questions; see 1 Tim. vi. 4, 2 Tim. ii. 23. The adj. *νομικαὶ* is not to be referred to both substantives (Heydenr.), but only to the latter; the *μάχ. νομ.* were a special and prevailing form of the *ἔρεις*, just as the *γενεαλ.* were of the *ζητήσεις* (Wiesing.). The contentions perhaps turned on the authority and application of some of the precepts in the law; comp. 1 Tim. i. 4. **περιΐστασο**] '*avoid, go out of the way of*,' 'devita,' Vulg., Clarom.; see notes *on* 2 *Tim.* ii. 16, the only other passage where the word occurs in its present form. **μάταιοι**] '*vain*,' from which nothing of true value results, in opp. to *καλά*, ver. 8. *Μάταιος* is here and James i. 26, as in Attic Greek, of two terminations; the fem. occurs 1 Cor. xv. 17, 1 Pet. i. 18. On the distinction between *κένος* (contents,—'das Gehaltlose') and *μάταιος* (results,—'das Erfolglose') see Meyer *on* 1 *Cor.* xv. 17: Tittmann (*Synon.* 1. p. 173) compares them with the Lat. 'inanis' and 'vanus.'

10. **Αἱρετικὸν ἄνθρωπον**] '*An heretical man*,' '*a man who causeth divisions*;' 'quisquis suâ proterviâ unitatem ecclesiæ abrumpit,' Calv. The exact meaning here of this word (a *ἅπ. λεγόμ.* in N.T.) must not be deduced from the usage of later writers, but simply from the Apostle's use of the subst. from which it is derived. The term *αἱρέσεις* is found (not 'often,' Huther, but) twice in St Paul's Epp.,—1 Cor. xi. 19, where it denotes *appy.* something more aggravated than *σχίσματα*, 'dissensions of a more matured character' ('nullum schisma non aliquam sibi confingit

11 παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

hæresim,' Jerome), and Gal. v. 20, where it is enumerated after διχοστασίαι. In neither case however does the word seem to imply specially 'the open espousal of any *fundamental* error' (the more definite eccles. meaning; comp. Origen *on Tit.* Vol. IV. p. 695, ed. Bened., Waterl. *Doct. of Trin.* ch. IV. Vol. III. p. 641), but more generally 'divisions in church matters,' possibly of a somewhat matured kind, τὰς φιλονεικίας λέγει, Theod. *on* 1 *Cor. l.c.*, see Suicer, *Thesaur.* s. v. I. 3, Vol. I. p. 120. Thus then αἱρετικὸς ἄνθρ. will here be one who gives rise to such divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described, ver. 9; comp. ch. i. 14. If we adopt this appy. fair and reasonable interpretation, the objections of De W. and others, founded on the later and more special meanings of αἵρεσις and αἱρετικός, wholly fall to the ground.

μετὰ μίαν κ.τ.λ.] '*after one and a second* [*unavailing*] *admonition;*' Titus is not to contend, he is only to use νουθεσία, if that fail he is then to have nothing further to do with the offender. On the distinction between νουθεσία ('quæ fit *verbis*') and παιδεία ('quæ fit *per pœnas*'), see notes *on Eph.* vi. 4; and on the use of εἷς for πρῶτος, here associated with δεύτερος, and consequently less peculiar and Hebraistic than when alone, as in Matth. xxviii. 1, Mark xvi. 2, al., see Winer, *Gr.* § 37. 1, p. 222.

παραιτοῦ] '*shun,*' ܐܫܬܐܠ ܡܢܗ [subduc te a] Syr., 'devita,' Vulg., Clarom.; 'monere desine; laterem lavares,' Beng.: see notes *on* 1 *Tim.* iv. 7. There is nothing in this or the associated words which favours any *definite* reference to *formal* excommunication, = ἔκβαλλε, Vitringa (*de Vet. Syn.* III. 1. 10, p. 756), who compares the νουθεσία to the 'correptio' or 'excommunicatio privata' of the Jews; sim. Taylor, *Episc.* § 15. This however is importing into a general word a special meaning. As we certainly have such expressions as παραιτεῖσθαι τὴν γυναῖκα (repudiare), Plut. *Apophth.* 206 A, and even ἀπωθεῖσθαι καὶ τῆς οἰκίας παραιτεῖσθαι, Lucian, *Abdic.* § 19, we perhaps may say with Waterland (*Doct. of Trin.* ch. IV. Vol. III. p. 466) that παραιτοῦ '*implies* and *infers* a command to exclude them;' but St Paul's previous use of the word does not appy. justify our asserting that it is here formally *expressed:* see notes in *Transl.*

11. **εἰδώς**] '*as thou knowest,*' by the ill success of thy admonitions; reason for the injunction to have nothing to do with him: ὅταν δὲ δῆλος ᾖ πᾶσι καὶ φανερός, τίνος ἕνεκεν πυκτεύεις εἰκῇ; Chrys.

ἐξέστραπται] '*is perverted,*' ܡܥܩܡ [perversus] Syr., lit. 'hath been turned thoroughly, inside out;' Schol. on Arist. *Nub.* 88, ἀπὸ μεταφορᾶς τῶν ῥυπουμένων ἱματίων καὶ ἐκστρεφομένων· ἐκστρέψαι δὲ ἱμάτιον τὸ ἀλλάξαι τὸ πρὸς τὸ ἔσω μέρος ἔξω (cited by Wetst.): so Deut. xxxii. 20, γενέα ἐξεστραμμένη, Heb. דּוֹר תַּהְפֻּכֹת. The strengthened compound thus appears to denote the complete inward corruption and perverseness of character which must be predicated of any man who remains proof against twice-repeated admonitions. Baur, it is to be feared only to support his meaning of αἱρετικός, refers ἐξέστρ. to the outward act of the man, 'has gone away from us;'

Come to me at Nicopolis; bring Zenas and Apollos. Our brethren must not be unfruitful.

Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ 12
Τύχικον, σπούδασον ἐλθεῖν πρός με εἰς
Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν 13

this, as Wiesing. properly remarks, would more naturally be ἀποστρέφεσθαι. **αὐτοκατάκριτος**] '*self-condemned:*' the reason why he is to be left to himself; he has been warned twice and now sins against light, οὐ γὰρ ἔχει εἰπεῖν ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἐνουθέτησεν, Chrys. The aggravating circumstance is not that the man condemns himself *directly* and *explicitly*, as this might be a step to recovery, but that he condemns himself *indirectly* and *implicitly*, as acting against the law of his mind, and doing in his own particular case what in general he condemns; see esp. Waterland, *Doct. of Trin.* ch. IV. Vol. III. p. 464, where this expression is fully investigated.

12. **Τύχικον**] On Tychicus, whom the Apostle (Col. iv. 7) terms ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, see the notes *on 2 Tim.* iv. 12, *Eph.* vi. 21. It would seem not improbable that either Artemas or Tychicus were intended to supply the place of Titus in Crete during his absence with the Apostle. Of Artemas nothing is known. **Νικόπολιν**] There were several cities of this name, one in Cilicia (Strabo, XIV. 676), another in Thrace on the river Nestus, a third in Epirus (Strabo, XII. 325), built by Augustus after the battle of Actium. It is extremely difficult to decide which of these cities is here alluded to; Schrader (*Paulus*, Vol. I. p. 118) fixes on the first; the Greek commentators, the subscription at the end of the Ep. (ἀπὸ Νικοπ. τῆς Μακεδονίας, to which country it was near, comp. Theod.), and some modern writers, on the second; Wieseler (*Chronol.* p. 335) and others on the third. The second indeed may seem to harmonize better with the scanty notices of the last journey from Asia Minor to the West in 2 Tim. iv. 10 sq. (Neander, *Planting*, Vol. I. p. 344, Bohn), but as the city in Epirus appears to have been a place of much more importance, and not unsuitable as a centre for missionary operations, it may perhaps be assumed as not improbably the place here alluded to; see Conyb. and Hows. *St Paul*, Vol. II. p. 572 (ed. 2). **κέκρικα**] '*I have determined*,' with dependent inf., a form of construction adopted elsewhere by St Paul, 1 Cor. vii. 37 (perf.), 2 Cor. ii. 1 (aor.). **παραχειμάσαι**] '*to winter;*' Demosth. *adv. Phorm.* p. 909, παραχειμάζοντι ἐκεῖ, ib. *Dionys.* p. 1292, Polyb. *Hist.* II. 64. 1, III. 33. 5. al.: in this compound the prep. παρὰ seems to mark the *locality* at which the action was to take place, comp. Rost. u. Palm, *Lex.* s.v. IV. 1, Vol. II. p. 670. There does not appear to be anything in the expression from which a historical deduction can be safely drawn; possibly the winter was drawing near, and the Apostle was *on his way* (ἐκεῖ, 'non dicit hic,' Beng.) to Nicopolis.

13. **Ζηνᾶν**] A name perhaps contracted from Ζηνόδωρος: of the bearer of it nothing is known. It is doubtful whether the term νομικὸς implies an acquaintance with the Roman (Grot.) or Hebrew law (De W.). The latter is the opinion of Chrys., Jerome, and Theoph., and is perhaps slightly the more probable; comp. Matth. xxii. 35. For notices of an apocryphal work attributed to Zenas, 'De vitâ et

νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν
14 αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ
ὦσιν ἄκαρποι.
15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες· **Salutations and Benediction.**

actis Titi,' compare Fabric. *Cod. Apocr.* Vol. II. p. 831. **Ἀπολλώ**] '*Apollos*,' sc. Apollonius [as in codex Bezæ, Acts xviii. 24], or possibly Apollodorus,—an eloquent (λόγιος, Acts, *l.c.*, see Meyer *in loc.*) Jew of Alexandria, well versed in the Scriptures, and a disciple of St John the Baptist; he was instructed in Christianity by Aquila and Priscilla (Acts xviii. 26), preached the Gospel with signal success in Achaia and at Corinth, and appears to have maintained relations of close intimacy with St Paul, comp. 1 Cor. xvi. 12. There appears no good reason for supposing any greater differences between the teaching of St Paul and Apollos (Neander, *Planting*, Vol. I. p. 230 sq., Bohn) than may be referred to the mere outward form in which that teaching was perhaps communicated, and which comes from the one and the same Spirit who διαιρεῖ ἰδίᾳ ἑκάστῳ καθὼς βούλεται (1 Cor. xii. 11); see Winer, *RWB.* Art. 'Apollos,' Vol. I. p. 68. Much that has been recently advanced on the differences between St Paul and Apollos is very doubtful and very unsatisfactory. **πρόπεμψον**] '*conduct*,' '*forward on their journey*,' with the further idea, as the context seems to require, of supplying their various needs; comp. 3 John 6.

14. **οἱ ἡμέτεροι**] '*our brethren* in Crete,' not 'nostri ordinis homines' (Beza), scil. 'Apollos, Tychicus, et alii quos mittimus, si quo in loco resederint' (Grot.), as this would imply a comparison between them and St Paul, and would involve a meaning of προΐστ. καλ. ἔργ. ('habere domi officinam aliquam, me imitantes, Act. xx. 34,' Grot.), somewhat arbitrary, and wholly different to that in ver. 8. The ἡμέτεροι are rather οἱ περὶ σέ (Theoph.), the καὶ tacitly comparing them not with heathens (Hofmann, *Schriftb.* Vol. II. 2, p. 429) but with Titus; 'let these Cretan brethren of ours be not backward in co-operating with thee in these acts of duty and benevolence.' On προΐστ. see notes on ver. 8. **εἰς τὰς ἀναγκ. χρείας**] '*with reference to the necessary wants*;' *i.e.* to supply them: comp. Phil. iv. 16, εἰς τὴν χρείαν μοι ἐπέμψατε. The article appears to mark the known and existing wants. **ἄκαρποι**] '*unfruitful*,' not solely and specially with reference to the wants of their teachers ('quicunque evangelistis non ministraverint,' Just.), but also with reference to their own moral state, *i.e.* without showing practical proofs of their faith by acts of love.

15. **οἱ μετ' ἐμοῦ**] '*those with me*,' in my company, journeying or abiding with me; comp. Gal. i. 2, οἱ σὺν ἐμοί, where the idea of union in action (coherence), rather than mere local union (coexistence), seems intended to be expressed; see Krüger, *Sprachl.* § 68. 13. 1. **τοὺς φιλοῦντας κ.τ.λ.**] '*those who love us in faith*,' those who love me in the sphere of faith; not merely πιστῶς καὶ ἀδόλως, Theoph., or διὰ πίστεως, Œcum., but '*in* faith,' as the common principle which bound together and hallowed their common love. From the concluding words, ἡ χάρις μετὰ πάντων ὑμῶν (Col. iv. 18), there is no reason to infer that the Epistle was intended for the church as

ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

well as Titus. It is merely an inclusive benediction that comprehends the ἐπίσκοπος and those committed to his oversight, Titus and all the faithful in Crete. Ἀμήν (*Rec.* with D²D³EFG HKLℵ⁴) here, as well as in 1 Tim. vi. 21, 2 Tim. iv. 22, seems to be an interpolation, though in this case supported by stronger external evidence. It is bracketed by *Lachm.*, and rejected by *Griesb.*, *Scholz*, *Tisch.*, with ACD¹ℵ¹; 17; Clarom., Æth.-Pol.; Hier., Ambrst.

In the conclusion of all St Paul's Epp. except Rom. (om. 2 mss. and Am. only) and Gal. (om. G; Boern., Ambrst., only) there are similar variations. Accidental omission seems less probable than insertion.

TRANSLATION.

NOTICE.

THE same principles are observed in this translation as in those of the GALATIANS and EPHESIANS. The Authorised Version is altered only where it appears to be *incorrect, inexact, insufficient* or *obscure*. There are however a few cases in which I have ventured to introduce another correction—viz. where our venerable Version seems to be *inconsistent* in its renderings of important or less usual words and forms of expression. These peculiarly occur in this group of Epistles, and the process of translation has made me feel the necessity of preserving a *certain* degree of uniformity in the meanings assigned to some of the unusual yet recurrent terms and expressions.

This modification has been introduced with *great* caution, for, as the reader is probably aware, our last Translators state very explicitly that they have not sought to preserve a studied uniformity of translation, and have not always thought it necessary to assign to the same word, even in very similar combinations, the same meaning. To affect then a rigorous uniformity would be to reverse the principles on which that Version was constructed, and would not be revision but reconstruction. I have therefore trusted to my own judgment: where it has seemed necessary to be uniform, I have been so; where this necessity has not been apparent, I have not ventured to interfere with the felicitous variety of expression which characterizes our admirable Version. A slight change has been introduced in the Versions cited, which however does not at all affect the general plan. The Versions of *Wiclif, Cranmer*, and *Geneva*, are no longer cited from Bagster's Hexapla, as it is asserted by competent judges that those there given have not the best claim to the names affixed to them. Wiclif's version is now quoted from the edition of the New Testament published by Pickering in 1848, Cranmer's from a copy of the edition of April 1540, and the Genevan from the edition of 1560, which alone has claim to be called the first edition of the Genevan Version. The citations from the Bishops' Bible are made from the first edition 1568.

In the present edition I have added citations from the Revised Version of 1881.

The remaining Vv. are cited as before from Bagster's reprints.

THE FIRST EPISTLE TO TIMOTHY.

PAUL, an apostle of Christ Jesus, according to the com- I.
mandment of God our Saviour and Christ Jesus our
Hope, to Timothy, *my* true child in the faith. Grace, 2
mercy *and* peace, from God the Father and Christ Jesus
our Lord.
Even as I besought thee to abide still at Ephesus, 3
when I was on my way into Macedonia, that thou might-
est command some not to be teachers of other doctrine,

1. *Christ Jesus*] **Jesus Christ*, AUTH. *According to*] So COV. (both), RHEM., and AUTH. in Rom. xvi. 26 and Tit. i. 3: *aftir*, WICL.; *by*, AUTH. and remaining VV. *Christ Jesus*] **Lord J. C.*, AUTH. The translation of ἐπιταγὴν adopted by CRAN., BISH., 'commission,' deserves attention, but perhaps too much obscures the idea of the divine ordinance and command under which the Apostle acted; comp. Acts ix. 16, ὅσα δεῖ κ.τ.λ., and 1 Cor. ix. 16. It may be remembered too that 'command' originally seems to have meant 'power' or authority, *Synon.* ed. by Whately, p. 91. *Our Hope*] So WICL., COV. TEST., GEN., RHEM., REV.: which is *our hope*, AUTH. and remaining VV.

2. *True child*] So REV.: *own son*, AUTH.; *louede sone*, WICL.; *beloued sonne*, COV. TEST., RHEM.; *naturall sonne*, TYND. and remaining VV.; see notes on 2 Tim. i. 2 and Eph. vi. 21 (*Transl.*). It is desirable to retain the more literal translation of τέκνον wherever it does not seem to be at variance with our ordinary or idiomatic mode of expression (*e. g.* ver. 18): the distinction between τέκνον and υἱὸς is occasionally of considerable importance.
The Father] * *Our Father*, AUTH. *Christ Jesus*] *Jesus Christ*, AUTH., al., though doubtful on the authority of what edition.

3. *Even as*] *As*, AUTH. and all other VV. *Was on my way*] *Went*, AUTH., WICL., COV. TEST., RHEM.; *departed*, TYND. and remaining VV. *Command*] So TYND., COV., CRAN., GEN., BISH., by far the most usual translation of the word elsewhere in AUTH.; *charge*, AUTH., REV.; *denounse to*, WICL., RHEM.; *geue...charge vnto*, COV. TEST. The full authoritative meaning of the word should not be here impaired in translation; see notes. *Not to be teachers, &c.*] Sim., *not to teache otherwise*, RHEM.; *not to teach a*

4 nor yet to give heed to fables and endless genealogies,
seeing they minister questions rather than God's dispensa-
5 tion which is in faith,—*so I do now.* But the end of the
commandment is love out of a pure heart, and a good con-
6 science, and unfeigned faith: from which some having
gone wide in aim have turned themselves aside unto vain

different doctrine, Rev.: *that they teach no other doctrine*, Auth., Gen. (*none*), Bish.

4. *Nor yet*] *Neither*, Auth. and all Vv. except Rhem., *nor*. This is perhaps a case where it may seem necessary to adopt a more rigorous translation of *μηδέ*: where the things prohibited are not very different in their character the ordinary translation will perhaps be sufficiently exact; here however the *τινες* are not merely to abstain from teaching others such profitless subjects, but are themselves not to study them. On the full force of *οὐδὲ* or *μηδὲ* after *οὐ* and *μή*, see Franke's very good treatise *de Part. Neg.* II. 5, and illustrate his remark,—that *οὐδὲ* hints at an indefinite number of consequent terms, by Judges i. 27, where *οὐ* is followed by fourteen clauses with *οὐδέ*. *To give*] *Give*, Auth. *Seeing they*] *The whiche*, Wicl., Rev.; *which*, Auth. and all other Vv., but Tynd., Cov., give *which are endl., and*. *God's dispensation*] Sim. *a disp. of God*, Rev.: *edificacioune of god*, Wicl.; *edifyenge to Godwarde*, Cov. Test.; *the edifying of God*, Rhem.; *godly edyfyinge*, Tynd. and remaining Vv., but Auth. (ed. 1611) omits *godly*, which has been restored in modern edd.

I do now] So Rev.: *do*, Auth.

5. *But*] So Bish., Rhem., Rev.: *now*, Auth.; *forsothe*, Wicl.; *for*, Tynd. and remaining Vv. *Love*] So all Vv. except Auth., Wicl., Cov. Test., Rhem., *charity*. It is doubtful why this change was made, except for variation from verse 14; comp. Vulg. Our last translators were by no means uniform in their translation of *ἀγάπη*: even in cases where it is associated with *πίστις* and they might have wished to mark a quasi-theological meaning, it is not uncommonly translated 'love;' compare ch. vi. 11 with 1 Thess. iii. 6, al. *And* (bis)] So Rev.: *and of*, Auth. *Unfeigned faith*] *Faith unfeigned*, Auth., Rev. Slight change to preserve the unemphatic order of the Greek; see Winer, *Gr.* § 59. 2, p. 464. English usage is here just the reverse of the Greek.

6. *Having gone wide in aim*] *Having swerved*, Auth., Rev.; *errynge*, Wicl.; *hauyng erred*, Bish.; *straying*, Rhem.; *have erred, and*, Tynd., Cov. (both), Gen. It would seem that our translators made the change from a desire to preserve the construct. of *ἀστοχεῖν* with a gen. (Vulg., al.), and yet not, as Wicl., to fall into barbarous English, or as Tynd., al., to change the part. into a finite verb,—an inexactness which Conyb. has not avoided. Perhaps the more immediate connexion of *ὧν* may be with *ἐξετρ.*, especially as *ἀστοχεῖν* in the two other passages where it occurs (1 Tim. vi. 21, 2 Tim. ii. 18) is used absolutely (with *περὶ* and acc.); still it seems desirable and correct also to preserve in translation the possibility of the connexion with the participle. To 'go wide *from*' is perfectly correct according to the exx.

babbling; willing to be teachers of the law; yet not un- 7
derstanding either what they say, or about what they make
asseveration. Now we know that the law *is* good, if a 8
man use it lawfully, knowing this, that the law is not 9
made for a righteous man, but for the lawless and unruly,
for the ungodly and sinful, for the unholy and profane, for
smiters of fathers and smiters of mothers, for manslayers,
for whoremongers, for them that defile themselves with 10
mankind, for menstealers, for liars, for perjured persons,
and if *there be* any other thing *that* is contrary to the
sound doctrine,—according to the Gospel of the glory of 11
the blessed God, which was committed to my trust.

And I thank Him who gave me inward strength, 12

in Johnson s.v. 'wide.'

Have turned themselves] *Have turned*, AUTH. and the other Vv. except WICL., COV. Test., CRAN., RHEM., which give a passive translation: it is perhaps desirable to retain here the medial force of the passive *form* ἐξετράπησαν.

Babbling] *Jangling*, AUTH. and all Vv. except WICL., *speche;* RHEM., *talke;* REV., *talking.* The change seems required, as 'jangling' might be understood in its secondary sense. It is found in Gower, Chaucer, al., as here, in the sense of 'prating,' 'idly talking.'

7. *Willing to be*] So WICL. (*for to be*), COV. (both): *desiring to be*, AUTH., REV.; *because they wolde be*, TYND., CRAN., GEN. (om. *bec.*); *couetyng to be*, BISH.; *desirous to be*, RHEM. Though it is not always possible in the N.T. to keep up the exact distinction between θέλω and βούλομαι (see notes on ch. ii. 8, and v. 14), this perhaps is a case where it may be maintained: the false teachers were quite willing to undertake the office though they had really no qualifications for it. *Yet not*] So TYND., CRAN., GEN.; *not*, WICL., COV. (both), BISH., RHEM., *though they understand not*, REV.: AUTH. expresses the negative by the following *neither*.

Either...or] *Neither...nor*, AUTH.

About what] *Whereof*, AUTH., REV.

Make asseveration] *Affirm*, AUTH. and all Vv. except REV. *confidently affirm*.

8. *Now*] *But*, AUTH., COV., BISH., RHEM., REV.; *forsothe*, WICL.; *and*, GEN.: remaining Vv. omit.

9. *Unruly*] So REV., and so AUTH. in Tit. i. 6, 10, but here *disobedient*, with TYND. and all Vv. except WICL., *not suget.* *Sinful*] *For sinners*, AUTH. All Vv. (except COV. Test., which omits) give the subst., perhaps it is a little more exact to retain the adj.

For the unholy] So COV., GEN., REV.: *for unh.*, AUTH.: the idiomatic English article is repeated for the sake of consistency.

Smiters] *Sleers*, WICL.; *killers*, RHEM.; *murderers*, AUTH. and all other Vv.

10. *The sound doctrine*] AUTH. omits the art. with all Vv. except COV., CRAN., REV.

11. *Of the glory*] So rightly all the Vv. (om. *the*, BISH.) except AUTH., GEN., *glorious* (before *Gospel*).

12. *Him who, &c.*] Sim. as to order

Christ Jesus our Lord, that he counted me faithful, having
13 appointed me for the ministry, though formerly I was a
blasphemer, and a persecutor, and a doer of outrage: still
I obtained mercy, because I did *it* ignorantly in unbelief;
14 yea the grace of our Lord was exceeding abundant with
15 faith and love which is in Christ Jesus. Faithful *is* the
saying, and worthy of all acceptation, that Christ Jesus
came into the world to save sinners; of whom I am chief.
16 Howbeit for this cause I obtained mercy, that in me *as*
chief Christ Jesus might shew forth the whole *of His*
long-suffering, to display a pattern for them which should
17 hereafter believe on Him unto eternal life. Now to the
King of ages, the immortal, invisible, only God, *be* honour
and glory unto the ages of the ages. Amen.

GEN., RHEM., REV.; comp. WICL., COV. Test., and, it may be added, Syr. and Vulg., rightly preserving the more emphatic position: *C. J. our Lord, who hath enabled me*, AUTH., and sim. the remaining Vv. (TYND., COV., CRAN., BISH.), which translate ἐνδυν. με *hath made me stronge.*
That] *For that*, AUTH., REV.
Having appointed me for] Sim. *appointing*, REV.: *putting me into*, AUTH., BISH. (*in*, WICL., RHEM.).

13. *Though formerly I was*] Sim. REV.: **who was before*, AUTH.
A doer of outrage] Sim., *a doer of iniurye*, COV. Test.: *injurious*, AUTH., REV.; *ful of wrongis*, WICL., *a tyraunt*, TYND., COV., CRAN.; *an oppresser*, GEN., BISH.; *contumelious*, RHEM.
Still] *But*, AUTH. and all Vv. except CRAN., BISH., *but yet*, REV., *howbeit.*

14. *Yea*] *And*, AUTH., RHEM., REV.; *but*, COV. Test., GEN.; *neverthelater*, TYND.; *neuertheles*, COV., CRAN., BISH.

15. *Faithful is*, &c.] So REV.: *thys sayenge is true*, COV. Test.; *this is a faithful saying*, AUTH., BISH.; *this is a true s.*, TYND., COV., CRAN., GEN.: *a trewe worde*, WICL.; *a faithful s.*, RHEM.

16. *Am chief*] So REV.: *first*, AUTH. and remaining Vv. (*the f.*, BISH.) except COV. (both), *pryncipally;* RHEM., *first of al.*
Christ Jesus] **Jes. Chr.*, AUTH.
The whole of His] *All*, AUTH. and all Vv. *To display a pattern for*] Sim., *to declare an ensample vnto*, CRAN.; *for a pattern to*, AUTH.; *to the enfourmyng of*, WICL., sim. COV. Test., RHEM.: *vnto the ensample of*, TYND., GEN. (*to the*, COV., BISH.); *for an ensample*, REV.
Eternal life] So TYND., COV., CRAN., GEN., REV.: *life everlasting*, AUTH., COV. Test., BISH., RHEM. It seems best both to adopt the order which, properly considered, most exactly corresponds to that of the Greek, and to adopt the most general and inclusive transl. of αἰώνιος; see notes on 2 *Thess.* i. 9 (*Transl.*).

17. *Of ages*] Sim., *of worldis*, WICL., RHEM. (*the w.*): *eternal*, AUTH., REV.; *everlastinge*, TYND. and remaining Vv.
The immortal, &c.] *Immortal, invisible, the only* **wise God*, AUTH.
Unto the ages, &c.] Sim., *in worldis*

This charge I commit to thee, son Timothy, in accord- 18
ance with the forerunning prophecies about thee, that thou
mayest war in them the good warfare; having faith, and a 19
good conscience; which some having thrust away, have
made shipwreck concerning the faith: of whom is Hyme- 20
næus and Alexander; whom I delivered to Satan, that they
might be taught by discipline not to blaspheme.

I exhort then first of all, that petitions, prayers, sup- II.

of worldis, WICL.; *for ever and ever*, AUTH. and all other Vv.

18. *In accordance with*, &c.] *According to the prophecies which went before on thee*, AUTH., REV. (*vpon*, GEN., BISH.), and sim. WICL., RHEM.; *accordynge to the proph. which in tyme past were prophisied of the*, TYND., COV., COV. Test. (*tymes*), CRAN. *Mayest*] So REV.: *mightest*, AUTH.; *shuldest*, TYND., COV., CRAN., GEN., BISH. Change necessary to preserve the law of the succession of tenses; see Latham, *Engl. Lang.* §616. *In them*] So all Vv. except AUTH., GEN., REV., which change (not for the better) the ἐν into *by*; see notes. The order of the Greek στράτ. ἐν αὐτ., reversed by AUTH., is restored in the text. *The good*] *A g.*, AUTH. and all Vv.

19. *Having*] So WICL. and all Vv. except AUTH., REV., which adopt *holding*. *Having thrust away*] Sim. REV.: *castynge awey*, WICL.; *repelling*, RHEM.; *having put away*, AUTH. and remaining Vv.; but TYND., COV. (both), CRAN., GEN. use the finite verb, and TYND., COV., CRAN., REV. (omit *away*) add *from them*. *The faith*] So WICL., RHEM., REV.: *faith*, AUTH. and remaining Vv. When the article is *inserted* after a preposition, it should never be overlooked in translation, if the English idiom will permit it to be expressed.

20. *Delivered*] So REV.: *have delivered*, AUTH. and all Vv. except WICL., *bitoke*. There are cases where the idiom of our language may seem positively violated by an aoristic translation, esp. in cases where νῦν or ἤδη is found with the aor.; these are however cases in which we do not rashly assert that the aor. is used for the perf., but in which we only recognise an idiomatic power in the Greek aorist which does not exist in our English past tense. Where idiom requires us to insert 'have' (as perhaps just above, ver. 19), it must be inserted, but these cases are fewer than modern translators seem generally aware of. *Might be taught*, &c.] So (omitting *by disc.*) TYND., COV., REV.; *may learn*, AUTH., and sim. all remaining Vv. The addition *by discipline* is necessary to convey the true meaning of παιδεύω.

CHAPTER II. 1. *Then*] *Therefore*, AUTH. and all Vv. On this particle see notes *in loc.* It may be observed as a very general rule, that it is better to translate οὖν 'then,' ἄρα 'therefore,' or at any rate if 'therefore' be retained as a translation of the former particle, to place it as far onward in the clause as idiom will permit, so as to weaken its full illative force. The present seems an instance where the more exact distinction (see notes on *Gal.* iii. 5) ought to be preserved; still it is not wise in the N. T. generally to press this rule *too rigorously*, as in many cases the context and in many more the *usus scribendi* of the sacred author must be allowed to have

2 plications, *and* giving of thanks, be made for all men; for
kings, and all that are in authority; that we may pass a
3 quiet and tranquil life in all godliness and gravity. For
this *is* good, and acceptable in the sight of our Saviour
4 God; whose will is that all men should be saved, and
5 should come unto the full knowledge of the truth. For
there is one God, *and* one mediator also between God and
6 men, a man Christ Jesus; who gave Himself a ransom for
all,—the testimony *to be set forth* in its own seasons.

due weight in fixing the translation. For example, St John's use of οὖν appears to deserve considerable attention, especially as he *never* uses ἄρα; and even St Paul, it should be remembered, uses οὖν on an average *four* times to ἄρα once. A really faithful translation must take all these things into account.

First...that] So Rev.: *that first*, Auth. and sim. all Vv. except Wicl., Rhem., which apparently adopt the order of the text.

Petitions, prayers, &c.] *Supplications, prayers, intercessions*, Auth., Cov. Test., Gen., Rev.; *bisechyngis, preyers, axingis*, Wicl.; *prayers, supplicacions, intercessions*, Tynd., Cov., Cran., Bish.; *obsecrations, praiers, postulations*, Rhem. 'Supplications' is by no means a bad translation for δεήσ. (Eph. vi. 18); but as this is a technical passage, it seems more suitable to reserve it for ἐντεύξεις; see notes.

2. *All*] So Wicl., Rhem., Rev.: *for all*, Auth. and all other Vv. *Pass*] *Lead*, Auth., Rev.: slight change, but perhaps maintaining better the mixed subjective and objective ref. of the clause; comp. notes *in loc.* *Quiet...tranquil*] *Quiet...peaceable*, Auth. and all other Vv. except Rev., *tranquil and quiet*. Perhaps 'tranquil' expresses the idea of the rest 'arising from within' (see notes) a little more fully than 'peaceable;' comp. 1 Pet. iii. 4. *Gravity*] So Rev.: *chastite*, Wicl., Rhem.; *honesty*, Auth. and remaining Vv. In the preceding word εὐσέβεια, the transl. of Auth. has been retained. Though 'godliness' more exactly represents θεοσέβ., yet it is used in all the older Vv. (except only Wicl., Rhem., *pitee*, i. e. *piety*) as the translation of εὐσέβ., and seems fairly to suit all the passages where it occurs. The deviation of Auth., al., in Acts iii. 12 is not for the better.

3. *Our Saviour God*] So Rhem.: *God our Sav.*, Auth. and the remaining Vv.

4. *Whose will is that*] *Who will have*, Auth. and sim. all Vv. *Should be*] *To be*, Auth. *Should come*] *To come*, Auth. *The full knowledge*] *The knowledge*, Auth. and all Vv. (*knowynge*, Wicl.).

5. *And one med. also*] Sim., *one also med.*, Rhem.; *also one med.*, Rev.: *and one Med.*, Auth. and remaining Vv (except Wicl., who omits *one*). The addition of 'and' in *italics* seems required by our idiom: indeed we may perhaps sometimes rightly say that the Greek καὶ is occasionally in itself almost equivalent to our 'and...also.' *A man*] So Wicl.; *man*, Rhem.: *the man*, Auth. and remaining Vv.

6. *The testimony*, &c.] Sim. Rev.: *to be testified in due time*, Auth., and sim. Tynd., Cov., Cran. The true construction appears to have been observed in Gen., to be *a testimonie in due time*, and Bish., *a testimonie*

Whereunto I was appointed a herald, and an apostle (I 7
speak the truth, I lie not), a teacher of the Gentiles in
faith and truth.

I desire then that men pray in every place, lifting up 8
holy hands, without wrath and doubting: likewise that 9
women also, in modest guise, with shamefastness and sober-
mindedness, do adorn themselves,—not with braided hair,
and gold, or pearls, or costly apparel, but (which becometh 10
women professing godliness) through good works.

Let the woman learn in silence with all subjection. 11
But I suffer not the woman to TEACH, nor yet to have 12

in due tymes. All the Vv., except AUTH., GEN., BISH., retain a more literal transl. of ἴδιος, 'his.'

7. *Was*] *Am*, AUTH. and all Vv. *Appointed*] So RHEM. (and AUTH. in 2 Tim. i. 11): *putte*, WICL.; *ordained*, AUTH. and all other Vv. *Herald*] *Preacher*, AUTH. and all Vv. *Truth* (1)] *Truth* * *in Christ*, AUTH. *Truth* (2)] So WICL., COV. (both), RHEM., REV.: *verity*, AUTH. and remaining Vv.

8. *I desire then*] Sim. REV.: *I will therefore*, AUTH. and all Vv. (*th. I wole*, WICL.). *In every place*] So WICL. (*al pl.*), COV. Test., RHEM., REV.: *in all places*, COV.; *everywhere*, AUTH. and remaining Vv.

9. *Likewise...also*] So TYND., COV. (both), CRAN., GEN., BISH., except that they insert *also* immediately after *likewise*: *in like manner also*, AUTH., RHEM., REV. (omits *also*). *In modest, &c.*] *Adorn themselves in modest apparel*, AUTH., REV.; *araye them selves in comlye ap.*, TYND., COV., COV. Test. (*arayenge*, omitting the preceding *that*), CRAN., GEN., BISH. *Shamefastness*] So AUTH. (ed. 1611) and REV. following all the Vv. except RHEM. (*demurenesse*). We may agree with Trench (*Synon.* § 20) in regretting that this spelling has been displaced in the modern editions by 'shamefacedness,' a form in which the true etymology is perverted. *Sobermindedness*] *Sobriety*, AUTH., RHEM., REV.; *sobrenesse*, WICL., COV. Test.; *discrete behaveour*, TYND., COV., CRAN., BISH.; *modestie*, GEN. It is very difficult to select a translation for σωφροσύνη. Our choice seems to lie between 'sobermindedness' and 'discretion;' the latter (more especially in the adjective; see two pertinent exx. in Richardson, *Dict.* s. v., from Chaucer, *Persones Tale*, and Milton, *Par. Reg.* II. 157) is very suitable in ref. to women (and is so used by TYND., COV., CRAN., in ver. 15), but the former seems best to preserve the etymology of the original word.

Braided] *Broided*, AUTH., the older form of the same word: some modern editions give *broidered* appy. by mistake. *And gold*] * *Or gold*, AUTH. *Apparel*] So GEN., RHEM.: *clothes*, WICL.; *cloth*, COV. Test.; *raiment*, REV.; *array*, AUTH. and other Vv.

10. *Through*] So TYND., COV. (both), CRAN., BISH., REV.: *with*, AUTH., GEN.; *by*, WICL., RHEM.

12. *The woman*] *A woman*, AUTH. The insertion of the article seems required by our idiom, as in ver. 11, see notes. *Nor yet*] *Nor*, AUTH. As the command seems to

13 authority over the man, but to be in silence. For Adam
14 was first formed, then Eve. And Adam was not deceived,
but the woman being plainly deceived fell into transgres-
15 sion. Yet she shall be saved by means of THE CHILD-
BEARING, if they continue in faith and love and holiness
with sobermindedness.

III. Faithful *is* the saying, If a man desire the office of a
2 bishop, he desireth a good work. A bishop then must be
irreproachable, a husband of one wife, sober, discreet,
3 orderly, a lover of hospitality, apt to teach; not fierce
over wine, no striker, but forbearing, averse to contention,

have also a general reference (see notes), it is perhaps better to be exact in οὐδέ; see notes on ch. i. 4 (*Transl.*). *Have auth.*] So TYND., COV.: *haue lordeschip*, WICL.; *vse authorite*, Cov. Test.; *haue dominion*, RHEM., REV.; *usurp authority*, AUTH. and the remaining Vv.

14. *Plainly deceived*] **Deceived*, AUTH.; *beguiled*, REV. *Fell into*] *Was in the*, AUTH., Cov. Test., GEN., BISH. (om. *the*, TYND., RHEM.); *hath brought in the*, COV.; *was subdued to the*, CRAN., *hath fallen into*, REV.

15. *Yet*] So RHEM.: *sothely*, WICL.; *but*, REV.; *notwithstanding*, AUTH. and the other Vv. *By means of the childbearing*] Sim. *through the childbearing*, REV.: *in childbearing*, AUTH.; *by generacon of sones*, WICL., RHEM. (*children*); *thorow bearinge of chyldren*, TYND. and remaining Vv. *Love*] So all Vv. except AUTH., which here gives *charity;* see notes on ch. i. 5 (*Transl.*). *Sobermindedness*] *Sobriety*, AUTH.; see notes on ver. 9 (*Transl.*).

CHAPTER III. 1. *Faithful is the saying*] So REV.: *a feithful worde*, WICL.; *thys is a true w.*, Cov. Test.; [*this is*] *a faithful saying*, BISH.; *a. f. s.*, RHEM.; *this is a true saying*, AUTH. and remaining Vv.

2. *Irreproachable*] Sim., *withouten reproue*, WICL.; *without reproach*, REV.: *blameless*, AUTH., COV., CRAN., BISH.; *fautlesse*, TYND.; *vnrebukeable*, Cov. Test.; *vnreproueable*, GEN.; *irreprehensible*, RHEM. If the definition of Webster (*Dict.*) is right, 'irreproachable = that cannot be *justly* reproached,' this seems the translation needed; see notes *in loc.* *A husband*] *The h.*, AUTH., REV. *Sober, discreet*] So TYND., COV.: *vigilant, sober*, AUTH.; *sobre, prudent*, WICL.; *sobre, wyse*, Cov. Test., RHEM.; *dilygent, sober*, CRAN.; *watching, sober*, GEN., BISH.; *temperate, soberminded*, REV. *Orderly*] So REV.: *of good behaviour*, AUTH.; *honestly aparelled*, TYND.; *comely app.*, BISH.; *manerly*, COV. (both); *discrete*, CRAN.; *modest*, GEN.; *comely*, RHEM. *A lover of hosp.*] So BISH., and AUTH. in Tit. i. 8.: *given to hosp.*, AUTH. (here), REV.; *holdynge hosp.*, WICL.; *harberous*, TYND., COV. (both), GEN.—a noticeable transl.; *a keper of hosp.*, CRAN.; *a man of hosp.*, RHEM.

3. *Fierce over wine*] *Given to wine*, AUTH., GEN., RHEM., and sim. other Vv. except TYND., *dronken;* Cov. Test., *dronkarde*. The marginal note [*not ready to quarell and offer wrong, as one in wine*] shows that our last trans-

not a lover of money, one that ruleth well his own house, 4
having *his* children in subjection with all gravity; (But if 5
a man know not how to rule his own house, how shall he
take care of the church of God?) not a new convert, lest 6
being besotted with pride he fall into the judgment of
the devil. Moreover he must have a good report also 7
from them which are without, lest he fall into reproach
and the snare of the devil.

Deacons in like manner *must be* grave, not double- 8
tongued, not given to much wine, not greedy of base gain;
holding the mystery of the faith in a pure conscience. 9
And let these also first be proved; then let them serve as 10

lators (so too REV., *brawler*) saw correctly the meaning of the word, though they have not expressed it. *No striker*] AUTH. adds **not greedy of filthy lucre.* *Forbearing*] *Patient*, AUTH.; *temperaunt* (*or pacient*), WICL.; *gentle*, TYND., COV., CRAN., GEN., BISH., REV.; *styll*, COV. Test.; *modest*, RHEM. *Averse to contention*] Sim. *not contentious*, REV.: *not a brawler*, AUTH. (so Tit. iii. 2); *not litigious* (*or ful of strife or chydynge*), WICL.; *abhorrynge fightynge*, TYND., CRAN., BISH., and sim. COV. (*abh. stryfe*); *no stryuer*, COV. Test.; *no fighter*, GEN. *A lover of money*] Sim. REV.: *covetous*, AUTH., and sim. all other Vv. It is better to keep 'covetous' for πλεονέκτης.

4. *His* (2)] So REV. Not in italics in AUTH.: it is omitted by all other Vv. except RHEM.

5. *But*] So COV. (both), RHEM., REV.: *forsothe*, WICL.; *for*, AUTH. and the other Vv.

6. *A new convert*] Sim., *newe conuertide to the feith*, WICL.: *a novice*, AUTH., REV.; *a yonge skoler*, TYND., COV. (both), CRAN., GEN., BISH.; *a neophyte*, RHEM. *Besotted, &c.*] *Lifted up with pride*, AUTH.; *puft vp*, COV., GEN., BISH., REV. The idea of a stupid, insensate, pride ought to be conveyed in translation; see notes. *Judgment*] So TYND., COV., CRAN., RHEM.: *condemnation*, AUTH., GEN., BISH., REV.; *dome* (*or synne*), WICL.

7. *Also from*] *Of*, AUTH.; the word *moreover*, AUTH., REV., may be properly assigned to δέ, which, as has been observed several times in the notes (comp. on ver. 10), often appears to revert to its primary meaning.

8. *Deacons, &c.*] So REV., and sim. RHEM.: *likewise must the deacons be*, AUTH. *Deacons*] *Mynisters*, COV. (both), CRAN., BISH. The rest give 'deacons,' either with (AUTH., TYND., REV.), or without the article. *Base gain*] *Foule wynnynge*, WICL.; *filthy lucre*, AUTH. and all other Vv.

10. *Serve as deacons*] So REV.: *use the office of a Deacon*, AUTH. This periphrasis might be avoided by using 'minister' with *all* the other Vv.; we seem however to require in ver. 13 an allusion to the office 'nominatim.' *If they be, &c.*] Sim., *yf they be blamelesse*, COV.; *being* found *blameless*, AUTH.; *yf they be founde fautlesse*, TYND., GEN. (*blameles*), REV. (*be blameless*); *beyng bl.*, BISH.: *hauynge no cryme*, WICL. [adding (*or greet synne*)], RHEM., sim. COV. Test. (*blame*).

11 deacons, if they be under no charge. The women in like
manner must be grave, not slanderers, sober, faithful in all
12 things. Let the deacons be husbands of one wife, ruling
13 their children well and their own houses. For they that
have served well as deacons obtain for themselves a good
degree, and great boldness in the faith which is in Christ
Jesus.

14 These things write I to thee, though I hope to come
15 unto thee somewhat quickly; but if I should tarry long,
that thou mayest know how thou oughtest to behave
thyself in the house of God, which truly is the church of
16 the living God, the pillar and basis of the truth. And
confessedly, great is the mystery of godliness; "Who was
manifested in the flesh, justified in the spirit, seen of
angels, preached among the Gentiles, believed on in the
world, received up into glory."

11. *The women*] So WICL., REV., (both om. *the*), RHEM.: *their wives*, AUTH. and all other Vv.
In like manner] So RHEM., REV.: *even so*, AUTH., TYND., COV., CRAN., BISH., all placing it at the beginning of the verse.

12. *Husbands*] So REV.: *the h.*, AUTH. *Well*] So, in a similar place, all Vv. except AUTH., REV., which places the adverb at the end of the verse. Where there is no liability to mistake, it seems better to keep, as far as possible, the order of the Greek.

13. *Served well as d.*] So REV.: *used the office of a Deacon well*, AUTH. *Obtain for*] *Purchase to*, AUTH., RHEM.; *get*, TYND.; *gain to*, REV.; and the remaining Vv. (*gete...to*, WICL.).

14. *Though I hope*] *Hoping*, AUTH., REV.; and sim. all other Vv. use a participle. *Somewhat quickly*] *Sone*, WICL.; *very shortely*, GEN.; *quickly*, RHEM.; *shortly*, AUTH. and remaining Vv.

15. *Should tarry long*] *Schal t.*, WICL.; *t. long*, AUTH. and all other Vv. *Which truly*] *The whych*, Cov. Test.; *which*, AUTH. and all other Vv. (*that*, WICL.). *Basis*] *Ground*, AUTH. and all Vv. exc. WICL., *sadnesse*, and Cov. Test., *stablyshmente*.

16. *Confessedly*] *Without controversy*, AUTH., GEN., REV.; *with out naye*, TYND., COV.; *without doute*, CRAN., BISH. *Who*] * *God*, AUTH. *Manifested*] So GEN., RHEM., REV.: *manifest*, AUTH.; *shewed*, TYND. and remaining Vv. (but WICL. omits).
Among] So REV.: *unto*, AUTH. and the other Vv. (some *to*), following the Vulg. We may here briefly remark that the six concluding clauses of this verse may be arranged stichometrically in the following way:

Ὃς ἐφανερώθη ἐν σαρκί,
Ἐδικαιώθη ἐν πνεύματι,
Ὤφθη ἀγγέλοις·
Ἐκηρύχθη ἐν ἔθνεσιν,
Ἐπιστεύθη ἐν κόσμῳ,
Ἀνελήμφθη ἐν δόξῃ.

Without urging too strongly the metrical character of the clauses, it

Howbeit the Spirit saith expressly, that in the latter IV.
times some shall depart from the faith, giving heed to
seducing spirits, and doctrines of devils, through the 2
hypocrisy of speakers of lies, *men* bearing a brand on their
own conscience, forbidding to marry, *and commanding* to 3
abstain from meats, which God created for them that be-
lieve and have full knowledge of the truth to partake of
with thanksgiving. For every creature of God *is* good, and 4
nothing *is* to be refused, if it be received with thanks-
giving; for it is sanctified by the word of God and sup- 5
plication.

would still seem that the supposition advanced in notes *in loc.* does not appear wholly without plausibility. Alford (*in loc.*) objects to this view, but appears clearly to lean to it in his note *on 2 Tim.* ii. 11.

CHAPTER IV. 1. *Howbeit*] *Forsothe*, WICL.; *now*, AUTH., GEN., BISH.; *and*, RHEM.; *but*, REV.; the other Vv. omit. *Saith*] So WICL., Cov. Test., RHEM., REV.: *speaketh*, AUTH. and the other Vv. All the Vv. except RHEM. preserve the order of verb and adverb adopted in the text, and appy. correctly; the slight emphasis is thus retained on ῥητῶς: comp. notes *on 2 Thess.* iii. 8 (*Transl.*).

2. *Through the hyp.* &c.] Similarly as to ἐν ὑποκρ., *of them which speake falce thorow yp.*, TYND., COV., CRAN.; *which speake lyes through h.*, GEN.; *through the hypocrisy of men that speak lies*, REV.; ψευδολ. is however by some (GEN., BISH., appy.) referred to δαιμονίων: *speaking lies in hyp.*, AUTH. (sim. WICL.), is ambiguous. The above, it must be said, is a somewhat lax translation of ἐν; it seems however to be positively required by the idiom of our language. Whether we connect ἐν ὑποκρ. with ἀποστήσονται or προσέχοντες, it seems scarcely English to say '*by* the hypocrisy.'

Men bearing, &c.] *And hauynge here conscience brente*, WICL.; *having their conscience seared with a hot iron*, AUTH., BISH., and similarly all Vv., but RHEM. omits *with a hot iron*, and sim. REV., *branded in their own conscience.* The insertion of *men* in the text seems to make the construction a little more clear.

3. *Created*] So RHEM., REV., sim. WICL.: *hath created*, AUTH. and all other Vv. *For them that*, &c.] *To be received with thanksgiving of them*, AUTH., and in like order all other Vv. It is very difficult to preserve both the correct translation of the words and the order of the original; the latter must appy. here be sacrificed. *Have full knowledge of*] Sim., *haue kn. of*, Cov. Test.: *know*, AUTH. and all other Vv. except WICL., RHEM., which give *haue knowen.* The transl. of πιστοῖς is perhaps not perfectly satisfactory, but any change will involve an insertion of the article before the next words, which is certainly very undesirable; see notes.

4. *Is to be*] So WICL., REV., and similarly GEN., oght *to be:* simply, *to be*, AUTH. and the other Vv.

5. *Supplication*] *Prayer*, AUTH. and all Vv.; it seems however necessary, as ἔντευξις occurs only twice in the N.T., here and ch. ii. 1 (see notes

6 If thou settest forth these things to the brethren, thou
wilt be a good minister of Christ Jesus, being nourished in
the words of faith, and of the good doctrine of which thou
7 hast been a disciple. But eschew profane and old-wives'
8 fables; and exercise thyself rather unto godliness. For the
exercise of the body is profitable unto a little, but godliness
is profitable unto all things, as it hath a promise of the life
9 that now is, and of that which is to come. Faithful *is* the
10 saying and worthy of all acceptation. For looking to this

in loc.), to mark it by a special and uniform translation.

6. *If thou settest forth these things to*] Sim., *puttynge forth*, &c., WICL.; *proposing*, &c., RHEM.: *if thou put ...in remembrance of these things*, AUTH. and sim. all other Vv., which from the exx. of ὑποτίθεσθαί τινι cited by Krebs and Loesner (see notes) seems certainly too weak. The translation 'if thou,' *&c.* is *perhaps* not *quite* so critically correct as 'by setting forth,' *&c.*, or 'in setting forth,' *&c.* (see notes on ver. 16), but may still be left unchanged, as it certainly cannot be termed definitely *inexact*. *Wilt be*] *Shalt be*, AUTH. and all Vv. *Christ Jesus*] **Jesus Christ*, AUTH. *Being nourished*] So Cov. Test.: *nourished up*, AUTH., REV. (omits *up*); *norrischide*, WICL., RHEM.; *which hast bene n. vp*, TYND. and the remaining Vv. *The good*] So RHEM., REV.: *good*, AUTH. and all the other Vv. The article ought perhaps also to be inserted before 'faith' (τῆς πίστεως), but it would tend to give it an objective meaning, which does not seem desirable; see notes. *Of which*, &c.] *Whereunto thou hast attained*, AUTH., and sim. Cov. Test., RHEM.; *that thou hast geten in suynge*, WICL.; *which doctryne thou hast continually followed*, TYND. (om. *doctr.*, CRAN., GEN., BISH.); *which thou hast folowed hither to*, Cov., REV. (but, *until now* for *hither to*).

7. *Eschew*] So Cov. Test.: *refuse*, AUTH., REV.; *schone*, WICL.; *auoid*, RHEM.; *cast awaye*, TYND. and the remaining Vv. *And...rather*] So AUTH.: *rather*, CRAN., BISH.; *and*, Cov. Test., GEN., RHEM., REV.: TYND. omits both. The transl. of Cov., *as for vngoostly ...fables, cast them awaye, but*, is good, but in thus preserving the second δὲ it misses the first. The punctuation of *Lachm.* and *Tisch.*, who place a period after παραιτοῦ, is perhaps not an improvement on the ordinary colon: the antithesis between the two members ought not to be too much obscured.

8. *The exercise*, &c.] *Bodily exercise*, AUTH., and similarly all other Vv.: it seems desirable to try to retain the article, 'the bodily exercise these teachers affect to lay such stress upon.' *Is profitable*, &c.] Sim., *to litil thing is prof.*, WICL.; *is prof. vnto lytle*, Cov. Test., RHEM. (*to*), REV. (*for a*): *profiteth little*, AUTH. and remaining Vv. *As it hath*] *As a thynge which hath*, TYND., Cov., CRAN.; *ẘ hathe*, GEN.; *having*, AUTH. and remaining Vv.

9. *Faithful is the saying*] So REV.: *this is a faithful s.*, AUTH., Cov. Test.; *this is a sure s.*, TYND., Cov., CRAN., BISH.; *this is a true s.*, GEN.: *a trewe worde*, WICL.; *a faithful saying*, RHEM.

10. *Looking to this*] *Therefore*, AUTH. and the other Vv. except

we labour and suffer reproach, because we have placed our
hope on the living God, who is the Saviour of all men, spe-
cially of believers.

These things command and teach. Let no man de- 11
spise thy youth; but become an example to the believers, 12
in word, in conduct, in love, in faith, in purity. Till I 13
come give attention to the reading, to the exhortation, to
the doctrine. Neglect not the gift that is in thee, which 14
was given thee through prophecy with the laying on of the
hands of the presbytery. These things practise, in these 15
things be occupied,—that thy advance may be manifest to

WICL., *in this thing;* RHEM., *to this purpose;* REV., *to this end.* *Labour*] **Both labour*, AUTH. *Have placed, &c.*] *Trust in*, AUTH., GEN.; *hopen in*, WICL., COV. (both), RHEM.; *beleve in*, TYND.; *haue a stead fast hope in*, CRAN.; *haue hoped in*, BISH.; *have our hope set*, REV.

Believers] As AUTH. in ver. 12: here *those that believe*, with TYND., COV., COV. Test. (*them*), CRAN., GEN., BISH., REV. (*them*), which is perhaps a little too emphatic for the simple anarthrous πιστῶν. 'Faithful' (WICL., RHEM.) is by *very* far the more usual translation in AUTH.; there are cases however (*e.g.* ch. v. 16, vi. 2) where perspicuity seems to require the change. It is noticeable too that πιστοὶ (*per se*, not ἐν Χρ. Ἰησ., Eph. i. 1, *&c.*) in these Epp. (as our Translators appear to have clearly felt) seems to have become a more definite expression for 'believers,' *i.e.* Christians, and to have almost displaced οἱ πιστεύοντες, the expression which so greatly predominates in the Apostle's earlier Epistles.

12. *Become*] *Be thou*, AUTH., WICL., COV., BISH., REV.; *be*, TYND. and remaining Vv. *To*] So REV.; *unto*, TYND., COV., CRAN., GEN.: *of*, AUTH. and remaining Vv. *Conduct*] *Conversation*, AUTH. and the other Vv. except WICL., *lyuynge;* REV., *manner of life*. Change made only to obviate a possible misunderstanding owing to *word* preceding.

Love] So all Vv. except AUTH., WICL., RHEM., *charity;* see notes on ch. i. 5 (*Transl.*). AUTH. inserts **in spirit* after *charity*.

13. *Give attention*] *Take tente*, WICL.; *geue hede*, COV. Test., REV.; *attend*, RHEM.: *give attendance*, AUTH. and remaining Vv.

The reading, &c.] AUTH. and all Vv. omit the articles.

14. *Through*] So TYND., COV., CRAN., BISH.: *by*, AUTH. and remaining Vv.

15. *These things, &c.*] Sim., *these thynges exercyse*, TYND., COV., CRAN., GEN.; *these things doe thou meditate*, RHEM.: *meditate upon these things*, AUTH.; *thenke thou thes thingis*, WICL.; *thynke vpon these th.*, COV. Test.; *be diligent in these things*, REV. It seems best here to maintain the order of the original; so also Syr., Vulg.

In these things, &c.] *Give thyself wholly to them*, AUTH., REV.; *in thes be thou*, WICL., sim. RHEM.; *geve thy silfe vnto them*, TYND., COV., CRAN., GEN., BISH.; *be diligente in them*, COV. Test.—a good transl., though perhaps a little more periphrastic than that in the text.

Advance] *Profiting*, AUTH.; *progress*, REV. *Be manifest*] So

16 all. Give heed to thyself and to the doctrine; continue in
them: for in doing this thou shalt save both thyself and
them that hear thee.
V. Do not sharply rebuke an elder, but exhort *him* as a
2 father; the younger men as brethren: the elder women as
3 mothers; the younger as sisters, in all purity. Pay due
4 regard to widows that are widows indeed. If however any
widow have children or grandchildren, let them learn first
to shew piety towards their own family, and to requite their
5 parents: for this is acceptable before God. But she that

Cov. (both), Rhem., Rev.: *appear*, Auth. *To all*] So Auth.,—though, as Marg. [*in all things*] shows, it read ἐν πᾶσιν.

16. *Give heed*] *Take heed*, Auth. and the other Vv. except Wicl., *take tente;* and Rhem., *attend.* *Save both*] So Cov. Test., Rhem., Rev.: *both save*, Auth., Gen., Bish.; the remaining Vv. omit the first καὶ in translation.

Chapter V. 1. *Do not, &c.*] *Rebuke not...rygorously*, Cran.; *rebuke not*, Auth. and all other Vv. except Wicl., *blame thou not.* 'Reprimand' would perhaps be the most exact transl. *Exhort*] So Tynd., Cov., Cran., Gen., Bish., Rev.: *intreat*, Auth.; *praye*, Cov. Test.; *biseche*, Wicl., Rhem. It does not appear clear why Auth. made this change. *The younger*] *And the y.*, Auth.

2. *In*] So Wicl., Cov. Test., Bish., Rhem., Rev.: *with*, Auth. and the remaining Vv. It may be observed that in the original edition of Auth. (so also Cov.) there is no comma after *sisters;* see notes.

3. *Pay due regard to*] *Honour*, Auth. and all Vv.

4. *If however*] *But if*, Auth., Gen., Bish., Rhem., Rev.; *forsothe if*, Wicl.; the rest give *if* only. *Have*] So Auth. and all Vv. except Wicl., Cov. Test., Rev., which, probably following the Latin 'habet,' use the indicative, and so Conyb. This however does not appear critically exact; see Latham, *Eng. Lang.* § 537 (ed. 4), and comp. notes *on 2 Thess.* iii. 14 (*Transl.*). The English and Greek idioms seem here to be different. *Grandchildren*] So Rev.: *nephews*, Auth. and all other Vv. except Wicl., *children of sones* (*cosyns*), and Cov. Test., *chylders chyldren.* Though archaisms as such are not removed from this translation, yet here a change seems desirable, as the use of the antiquated term 'nephews' (nepotes) is so very likely to be misunderstood. *Shew piety towards, &c.*] So Rev.: *shew piety at home*, Auth.; *rule their awne houses godly*, Tynd., Cov., Cran., Bish.; *rule theyr owne house*, Cov. Test.; *shewe godlines towarde their owne house*, Gen. *This is acceptable*] *That is *good and acceptable*, Auth.

5. *But*] So Cov., Rhem.: *now*, Auth., Rev.; *and*, Gen., Bish.; omitted in Tynd., Cov. Test., Cran. *Hath turned, &c.*] *Trusteth in*, Auth., Gen.; *putteth her trust in*, Tynd., Cov., Cran.; *hopeth in*, Bish.; *hath her hope set on*, Rev. The force of ἐλπίζω with ἐπὶ and the *accus.* should not be left unnoticed; see notes on ch. iv. 10. *Abideth*] *Continueth*, Auth. (*let her... continue*, Cov. Test., Rhem.) and all

is a widow indeed, and desolate, hath turned her hopes
toward God, and abideth in her supplications and her
prayers night and day: but she that liveth riotously is 6
dead while she liveth. And these things command, that 7
they may be irreproachable. But if any one provide not 8
for his own, and specially for those of his own house, he
hath denied the faith, and is worse than an unbeliever.

Let no one be placed on the list *as* a widow under three- 9
score years old, the wife of one husband, being well re- 10
ported of in good works; if she *ever* brought up children,
if she entertained strangers, if she washed the saints' feet,
if she relieved the afflicted, if she followed after every good
work. But younger widows refuse; for when they have 11

Vv. except WICL., *wake*. A somewhat marked translation seems required by προσμένει with a dat. *Her suppl.* &c.] AUTH. and all the Vv. leave both articles unnoticed.

6. *Liveth riotously*] *Is lyuyng in delicis*, WICL.; *is in deliciousnes*, RHEM.; *liveth in pleasure*, AUTH. [*pleasures*, COV. (both)] and the other Vv. except REV., *giveth herself to pleasure*.

7. *Command*] So all Vv. except AUTH., *give in charge*. *Irreproachable*] *Blameless*, AUTH., GEN., BISH., RHEM.; *with outen reproue*, WICL.; *without faut*, TYND.; *without blame*, COV. (both); *without rebuke*, CRAN.; *without reproach*, REV. See notes on ch. iii. 2 (*Transl.*).

8. *Any one*] *Any*, AUTH., REV. *Unbeliever*] So REV.: *infidel*, AUTH. and all Vv. except WICL., *vnfeithful* (*or hethen man*).

9. *Let no one*, &c.] So REV. (*none be enrolled*): *let not a widow be taken into the number*, AUTH., GEN.; somewhat similarly to text, TYND., COV. (both), CRAN., *let no* (*not a*, BISH.) *wyddowe be chosen;* except that they appear to miss the fact that χήρα is a predicate. *Old*] So all Vv. except WICL., RHEM., which omit: the archaism is not changed, being perfectly intelligible. *The wife*] *Having been the w.*, AUTH., BISH., REV.; *and soche a one as was the w.*, TYND., COV., CRAN.; *whych hath ben the w.*, COV. Test., GEN. (*that*). *Husband*] So WICL., COV. Test., GEN., RHEM.: *man*, AUTH. and the other Vv.

10. *In*] So all the Vv. except AUTH., GEN., REV., *for*. *Ever brought up*] *Have brought up*, AUTH.; change only made to endeavour to preserve the force of the aorist. WICL. alone omits the aux. verb. *Entertained strangers*] *Have lodged str.*, AUTH., CRAN., GEN. (*the str.*), BISH.; *have bene liberall to str.*, TYND.; *haue bene harberous*, COV. (both); *hath used hospitality to*, REV. *Washed*] *Have washed*, AUTH. *Relieved*] *Have relieved*, AUTH. *Followed after*] *Folowide*, WICL., COV. Test. (*hath f.*), RHEM. (*haue f.*); *have diligently followed*, AUTH., sim. REV.; *were continually geven vnto*, TYND. and sim. remaining Vv.

11. *Younger*] So WICL., REV.: *the y.*, AUTH. and all the other Vv. *Have come*, &c.] *Haue done leccherie*,

come to wax wanton against Christ their will is to marry;
12 bearing about a judgment that they broke their first faith.
13 Moreover they learn withal *to be* idle, going round from
house to house; and not only idle, but tattlers also and
busy-bodies, speaking the things which they ought not.
14 I desire then that younger *widows* marry, bear children,
guide the house, give none occasion to the adversary for
15 reviling. For some have already turned themselves aside
16 after Satan. If any woman that believeth have widows,
let her relieve them, and let not the church be burdened,
that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of
double honour, especially they who labour in the word and

WICL.; *shal be vv.*, RHEM.; *have waxed wanton*, REV.; *have begun to wax w.*, AUTH. and remaining Vv. (Cov. Test. omits). *Their will is, &c.*] *They will marry*, AUTH. and all Vv. (*will they*, TYND., Cov.) except WICL. (*be weddide*), REV. (*desire to*). Change to prevent a confusion with the simple future; see notes.

12. *Bearing about a judg.*] *Having damnation*, AUTH., REV. (*condemnation*) and all Vv. (*their d.*, Cov.). *That*] *Because*, AUTH. and all Vv. except WICL., *for*. *Broke*] Similarly TYND., Cov., GEN., (*have broken*): *have cast off*, AUTH.; *haue made.. voyde*, WICL., RHEM.; *haue abhorred*, Cov. Test.; *haue cast awaye*, CRAN., BISH.; *have rejected*, REV.

13. *Moreover...withal*] *And withal*, AUTH., REV. *Going round*] Similarly (as to the transl. of περιερχ.) TYND., CRAN., *to goo: to go aboute*, Cov. Test., GEN., sim. REV.; *wandering about*, AUTH., sim. BISH.; *to runne aboute*, Cov. All Vv. except AUTH., REV., connect μανθάνουσιν with περιερχόμεναι. *The things*] *Things*, AUTH. and all Vv.

14. *Desire*] *Will*, AUTH., REV. *Then*] *But*, Cov. Test.; *therefore*, AUTH. and all other Vv. *Younger widows*] Sim. REV. (omits *the*): *the younger women*, AUTH. and all the other Vv. except WICL., RHEM., which do not supply any noun. *For reviling*] So REV.; *to speak reproachfully*, AUTH. [in Marg., *for their railing*]; *to speake evill*, TYND., Cov. (both), CRAN., GEN., RHEM. (*for to*); *to speake slaunderously*, BISH. Very singularly WICL., *bicause of curside thing*, misunderstanding the Vulg. 'maledicti gratiâ.'

15. *Have already, &c.*] *Are already turned*, AUTH., and similarly all other Vv. It seems however desirable to retain the medial force which appears to be involved in the passive *form* ἐξετρ., see notes on ch. vi. 20 and 2 Tim. iv. 4. The aorist cannot here be translated without inserting 'have;' the Greek idiom permits the union of *aor.* with ἤδη κ.τ.λ., the English does not; see notes on ch. i. 20 (*Transl.*).

16. *Woman*] **Man or w.*, AUTH. *Her*] *Them*, AUTH. *Burdened*] So RHEM., REV.: *charged*, AUTH. and all the other Vv. except WICL., *greuyde*.

doctrine. For the scripture saith, Thou shalt not muzzle 18
an ox *while he is* treading out the corn; and, the labourer
is worthy of his hire. Against an elder receive not an 19
accusation, except on the authority of two or three wit-
nesses. Them that sin rebuke before all, that the rest 20
also may have fear. I solemnly charge *thee* before God and 21
Christ Jesus and the elect angels, that thou observe these
things without forejudgment, doing nothing by partiality.
Lay hands hastily on no man, nor yet share in other men's 22
sins. Keep THYSELF pure. Be no longer a waterdrinker, 23
but use a little wine for thy stomach's sake and thine often
infirmities. Some men's sins are openly manifest, going 24

18. *An ox, &c.*] *The ox that treadeth*, AUTH. and all Vv. except WICL. which retains a bare participle, and REV., *when he treadeth.*
Hire] So WICL., RHEM., REV.: *wages*, GEN.; *reward*, AUTH. and the other Vv.

19. *Except*] So REV.: *no but*, WICL.; *saue*, Cov. Test.; *but*, AUTH. and all other Vv.; the strong formula ἐκτὸς εἰ μὴ perhaps requires a little more distinctness.
On the authority of] *At the mouth of*, REV. All other Vv., appy. with a similar meaning, *under;* AUTH. alone, *before*, but in Margin, *vnder.*

20. *The rest*] So Cov. Test., GEN., RHEM., REV.: *others*, AUTH.; *other*, all remaining Vv. *May have fear*] So RHEM.: *haue drede*, WICL.; *maye be afrayed*, Cov. Test.; *may be in fear*, REV.; *may fear*, AUTH. and remaining Vv.

21. *Solemnly charge thee*] *Charge thee*, AUTH., GEN., REV.; *testifie*, TYND. and all other Vv. except WICL., *preye* (*or coniure*). The translation 'adjure,' Conyb., is better reserved for ὁρκίζω, Mark v. 7, Acts xix. 13, 1 Thess. v. 27. *Christ Jesus*] * *The Lord Jesus Christ*, AUTH.
Forejudgment] Sim., *bifore dcom*, WICL.; *preiudice*, RHEM., AUTH. Marg., REV.: *preferring one before another*, AUTH., GEN. (*to*); *hasty iudgement*, TYND., Cov. (both); *hastynesse of i.*, CRAN., BISH. There seems no reason for rejecting the genuine Engl. translation given in the text; 'forejudgment' is used by Spenser.

22. *Hastily*] So Cov. Test., REV.: *sone*, WICL.; *lightly*, RHEM.; *suddenly*, AUTH. and the other Vv.
Nor yet, &c.] *Nether thou schalt comyne with*, WICL.; *nether be partener of*, Cov. Test.; *neither do thou communicate vvith*, RHEM.; *neither be partaker of*, AUTH. and the other Vv.

23. *Be no longer, &c.*] Sim. REV.: *nyl thou yit drynke w.*, WICL.; *drynke nomore w.*, Cov. Test.; *dr. not yet vv.*, RHEM.: *drink no longer water*, AUTH. and the other Vv.

24. *Openly manifest*] *Open*, WICL., Cov.; *manifest*, Cov. Test., RHEM.; *evident*, REV.; *open beforehand*, AUTH. and remaining Vv. *Rather follow*] *Also they follow after*, REV.: *follow*, AUTH. *Forsothe of summen & thei folowen*, WICL., is the only transl. (except REV.) which has preserved, though not quite correctly, the καὶ of the original.

before to judgment; and some *men* they rather follow after.
25 In like manner the GOOD works also *of some* are openly
manifest; and they that are otherwise cannot be hid.
VI. Let as many as are under the yoke *as* bond-servants
count their own masters worthy of all honour, that the
2 name of God and His doctrine be not blasphemed. They
again that have believing masters, let them not slight *them*
because they are brethren; but the rather serve *them*, because believing and beloved are they who are partakers
of their good service. These things teach and exhort.
3 If any man is a teacher of other doctrine, and assenteth

25. *In like manner...also*] So RHEM., and sim. REV., *in like manner also: also and*, WICL.; *likewise also*, AUTH. and the remaining Vv. *Openly manifest*] *Manifest beforehand*, AUTH.; *evident*, REV.

CHAPTER VI. 1. *As many, &c.*] Sim. REV.: *as many servants as are*, AUTH. and all the Vv. except WICL., *whoeuer ben s.*; and RHEM., *whosoever are s.*

2. *They again*] *And they*, AUTH., GEN., BISH., REV.; *forsothe thei*, WICL.; *but they*, Cov. Test., RHEM.; the remaining Vv. omit the particle. In a case like the present, the omission in translation is certainly to be preferred to 'and,' as the contrast between the two classes, those who have heathen, and those who have Christian masters, is thus less obscured. In such cases the translation of δὲ is very difficult; 'but' is too strong, 'and' is inexact; omission, or some turn like that in the text, seems to be the only way of conveying the exact force of the original. *Slight*] *Despise*, AUTH. and all Vv. except RHEM., *contemne*. *The rather*] So RHEM., REV.; and sim., *more*, WICL.: *so moche the rather*, TYND.; *rather*, AUTH. and remaining Vv. *Serve them*] So Cov. Test., and (omitting *them*) WICL., RHEM., REV.: *do* them *service*, AUTH.; *do service*, TYND. and remaining Vv. *Believing, &c.*] Sim. WICL., RHEM., REV.: *they are faithful and beloved, partakers of*, AUTH.; *they are belevynge and bel. and p. of*, TYND., COV., CRAN., GEN. (*faithful, and bel.*), BISH.; *they are f. and bel., for they are p. of*, Cov. Test. *Their good service*] *The benefit*, AUTH. and all Vv. except WICL.

3. *Is a teacher, &c.*] *Folowe other doctrine*, CRAN.; *teacheth a different*, REV.; *teach otherwise*, AUTH. and all other Vv.: see notes on ch. i. 3. The εἴ τις, as the context here shows (comp. ch. i. 3), contemplates a case actually in existence; we use then in Engl. the indicative after 'if;' see Latham, *Eng. Lang.* § 537 (ed. 4). *Assenteth not to*] *Consent not to*, AUTH., RHEM.; *consenteth not to*, GEN., REV., BISH. (*vnto*): *acordith not to*, WICL.; *agreeth not vnto*, Cov. (both); *is not content with*, TYND.; *enclyne not vnto*, CRAN. *Sound*] So RHEM., REV.; and AUTH. everywhere else in these Epp.: here AUTH. and all Vv. adopt *wholesome* [*hool* (*or holsom*), WICL.].

not to sound words, *even* the *words* of our Lord Jesus
Christ, and to the doctrine which is according to godliness,
he is besotted with pride, yet knowing nothing, but ailing 4
about questions and strifes of words, whereof cometh envy,
contentions, railings, evil surmisings, obstinate contests of 5
men corrupted in their mind and deprived of the truth,
supposing that godliness is a means of gain. But godli- 6
ness with contentment IS a great means of gain. For we 7
brought nothing into the world, *and* it is evident we can
also carry nothing out. If however we have food and 8

4. *Besotted with pride*] *Proud*, AUTH., WICL., COV. Test., RHEM.; *pufte vp*, TYND. and the remaining Vv.; see notes on ch. iii. 6. *Yet knowing*] *Knowing*, AUTH., WICL. (*kunnynge*), COV. Test., BISH., RHEM., REV.; *and knoweth*, TYND., COV., GEN. *Ailing*] *Doting*, AUTH., BISH., REV.; *doteth*, GEN.; *langwischynge*, WICL., RHEM.; *wasteth his braynes*, TYND. (*brayne*, COV.) and the remaining Vv. *Contentions*] * *Strife*, AUTH.

5. *Obstinate contests*] * *Perverse disputings*, AUTH. *Corrupted in their mind*] So RHEM., and sim. WICL., REV.; *of corrupt minds*, AUTH., GEN., BISH.; *with corrupte m.*, TYND.; *soch...as haue cor. m.*, COV.; *that haue cor. m.*, CRAN.: *that are corrupt mynded*, COV. Test. *deprived*] So RHEM.: *pryuede*, WICL.; *robbed*, COV. (both), CRAN.; *bereft*, REV.; *destitute*, AUTH. and remaining Vv.

Godliness, &c.] *Gain is godliness*, AUTH., GEN., and sim. all the other Vv. except only COV. (both), and REV., which observe correctly the order of the text. This is not the only instance in which this able translator stands alone, among those of his own time, in accuracy and good scholarship. Though he used Tyndale's translation as his basis, his care in revision still entitles him to be considered as a separate authority of great importance. The English translation however in his Diglott Testament (Test.) being somewhat conformed to the Lat., has not always the same claim on attention as the earlier translation put forth in his Bible. *A means of gain*] Sim. REV., *a way of gain; gain*, AUTH., and so in the next verse. After this, AUTH. inserts **from such withdraw thyself.*

7. *The*] So TYND., COV., CRAN., GEN., BISH., REV.: *this*, AUTH., WICL., COV. Test., RHEM. *Evident*] *Certain*, AUTH., GEN., BISH.; *a playne case*, TYND., COV., a curious translation: REV. * omits. *Can also*] *Can*, AUTH., and sim. all Vv. omit to translate δέ.

8. *If however we have*] Somewhat similarly CRAN., *but when we haue;* so also, omitting *but*, TYND., COV.; *therefore when we h.*, GEN.: *and having*, AUTH.; *but hauynge*, COV. Test., BISH., RHEM., REV. It may be observed that AUTH. stands alone in its translation of δέ, 'and.' *Therewith*, &c.] Sim. REV.: *let us be therewith content*, AUTH., and (*th. be*) TYND., COV., GEN.; *with thes thingis be we payede*, WICL.; *we must ther with be content*, CRAN., BISH.; *vvith these vve are c.*, RHEM.

9 raiment, therewith we shall be content. But they that
desire to be rich fall into temptation and a snare, and *into*
many foolish and hurtful lusts, the which plunge men into
10 destruction and perdition. For the love of money is the
root of all evils; which while some were coveting after,
they erred from the faith, and pierced themselves through
with many sorrows.
11 But thou, O man of God, flee these things; and follow
after righteousness, godliness, faith, love, patience, meek-
12 ness of heart. Strive the good strife of faith, lay hold on
eternal life, whereunto thou wert called, and thou con-

9. *Desire to*] So Rev.: *will*, Auth. and all other Vv.; see notes on ch. v. 14. *Into many*] So Auth. and all the other Vv. except Wicl., Rhem., Rev. This insertion of the preposition, where not expressed in the text, is sometimes very undesirable (comp. John iii. 5, and see Blunt, *Parish Priest*, p. 56); here however it would seem permissible; πειρασμὸν and παγίδα thus stand in closer union (see notes), and the relative becomes better associated with its principal antecedent. *The which*] So Wicl., marking the force of the αἵτινες, though in the Lat. it is only 'quæ:' *which*, Auth. and all other Vv. except Rev., *such as*. *Plunge...into*] *Drenchen ...into*, Wicl.; *droune...into*, Cran., Rhem., sim. *dr...vnto*, Cov. Test.: *dr...in*, Auth. and remaining Vv.

10. *Evils*] So Wicl., Rhem.; *all kinds of evil*, Rev.: *evil*, Auth. and remaining Vv.—appy. without any reason. *While...were coveting after*] *While...coveted after*, Auth.; *whill...lusted after*, Tynd., Cov., Cran., Gen., Bish.: *coueytynge*, Wicl.; *lustynge after*, Cov. Test.; *which some reaching after have*, &c., Rev. The sentence is somewhat awkward, but seems preferable to the diluted translation 'and some through coveting it *have*, &c.,' as Conyb. and others. *Erred*] So all Vv. except Auth., Cov. Test., and Rhem., which insert *have*. Perhaps the translation 'wandered,' or 'strayed away' (*have been led astray*, Rev.: comp. notes *on Tit.* iii. 3), may be thought a little preferable.

11. *And follow*] So Auth., Gen., Bish., Rhem., Rev.; the extreme awkwardness of 'but' so closely following 'but thou' may justify this inexactness. Tynd. and the remaining Vv. except Wicl. (*forsothe...sothely*) omit the second δὲ in translation. *Patience*] So Auth. and all Vv. This is the regular translation of ὑπομονὴ in the N. T., where it occurs 32 times. The only exceptions to this translation are in Rom. ii. 7, 2 Cor. i. 6, 2 Thess. iii. 5. On the true meaning see notes *on 2 Tim.* ii. 10, and *on Tit.* ii. 2. *Meekness of heart*] * *Meekness*, Auth.

12. *Strive the good strife*] Sim., *strife thou a g. str.*, Wicl.: *fight the good fight*, Auth. and all other Vv. [*a. g.*, Cov. (both)]. The transl. in the text is undoubtedly not satisfactory, but is perhaps a little more exact than that of Auth. *Wert called*] *Art * also called*, Auth. *Thou confessedst*] Sim. Rev., *didst confess: haste knowelechide*, Wicl.;

fessedst the good confession before many witnesses. I 13
charge thee before God, who preserveth alive all things,
and *before* Christ Jesus, who under Pontius Pilate bore
witness to the good confession, that thou keep the com- 14
mandment without spot, without reproach, until the ap-
pearing of our Lord Jesus Christ: which in His own seasons 15
He shall shew, *who is* the blessed and only Potentate,
the King of kings and Lord of lords; who alone hath im- 16
mortality, dwelling in light unapproachable; whom never
man saw, nor can see: to whom *be* honour and eternal
might, Amen.

hast made, Cov. Test.; *hast confessed*, RHEM.; *hast professed*, AUTH. and the other Vv. *The good*] *A good*, AUTH. and all Vv. *Confession*] So RHEM.: *profession*, AUTH. and the remaining Vv. except WICL., *knowelechynge*.

13. *Charge thee*] So GEN., REV.: *comaunde to thee*, WICL., RHEM. (om. *to*); *give thee charge*, AUTH. and the other Vv. *Before*] So WICL., Cov. (both), RHEM.: *in the sight of*, AUTH. and remaining Vv. It certainly here seems desirable to preserve 'before' in both places: comp. notes. *Preserveth alive*] * *Quickeneth*, AUTH. *Under*] So all the Vv. except AUTH., Cov. Test., and REV., which adopt the local *before*. *Bore witness to the, &c.*] *Witnessed a good conf.*, AUTH., GEN., BISH. (*prof.*), REV. (*the good*); *witn. a g. witnessinge*, TYND., Cov., CRAN.

14. *The* (1)] So all the Vv. except AUTH., GEN., *this*. *Without reproach*] So REV.: *unrebukeable*, AUTH., TYND., CRAN., GEN., BISH.; *irreprehensible*, WICL.; *vnreproueable*, Cov. (both); *blamelesse*, RHEM. The connexion of the adjectives with ἐντολὴν is perhaps made a little clearer by the change: so Syr., 'without spot, without blemish;' comp. notes.

15. *His own*] Sim. REV.: *his*, AUTH. *Seasons*] *Tyme*, TYND., Cov. (both), CRAN., GEN.; *times*, AUTH. and the remaining Vv. *Who is*] So AUTH., following all the older Vv. except WICL., RHEM., which put the nominative first, and Cov. Test., which is defective. It would seem that the insertion of 'who is' is here a far less evil than the loss of order. Conybeare changes the active into pass., 'be made manifest (?) by the only, *&c.*,'—a diluted translation that wholly falls short of the majesty of the original.

16. *Alone*] So WICL.: *only*, AUTH. and all other Vv. *Immortality*] WICL. alone has the noticeable translation *vndeadelynes*. *Light*] So WICL., TYND., RHEM., REV.: *the light*, AUTH. and the remaining Vv. except Cov., *a lighte*. *Unapproachable*] So REV.; similarly RHEM., *not accessible: which no man can approach unto*, AUTH.; *to whiche noman may come*, WICL.; *that no man can attayne*, TYND., Cov. (both), CRAN.; *that none can atteine vnto*, GEN., BISH. (*no man*). *Never man saw*] So TYND., GEN.: *none of men siye*, WICL.; *noman dyd euer se*, Cov. Test.; *no man hath seen*, AUTH. and remaining Vv. *Eternal might*] *Power everlasting*,

17 Charge them that are rich in this world not to be
highminded, nor to place their hopes on the uncertainty
of riches, but in God, who giveth us all things richly for
18 enjoyment; that they do good, that they be rich in good
works, be free in distributing, ready to communicate;
19 laying up in store for themselves a good foundation against
the time to come, that they may lay hold on the true life.
20 O Timothy, keep the trust committed to thee, avoiding
the profane babblings and oppositions of the falsely-called
21 knowledge; which some professing have gone wide in aim
concerning the faith. Grace *be* with thee.

AUTH.; *power eternal*, REV. The same adj. is preserved by all remaining Vv. except WICL. (*into withouten ende*).

17. *Not to be*] So COV. Test., RHEM.; sim. WICL.: *that they be not*, AUTH. and rem. Vv. Slight change, designed to obviate the supposition that the original is ἵνα μὴ κ. τ. λ. The transition to the positive side of the exhortation in ver. 18 thus also becomes slightly more telling and distinct.
To place their hopes on] Sim. REV., *have their hope set on*: *trust in*, AUTH. and the other Vv. (*to tr.*, COV. Test., RHEM.) except WICL., *to hope in*.
The uncertainty of] So COV. Test., RHEM., REV., and sim. (omitting *the*) WICL. and AUTH. Marg.: *uncertain*, AUTH., CRAN., GEN., BISH.; *the vncertayne*, TYND., COV.
God] *The *living God*, AUTH.
All things richly] **Richly all things*, AUTH. *For enjoyment*] *For to vse*, WICL.; *to enioye them*, TYND., COV., CRAN.; *to enjoy*, AUTH. and remaining Vv.

18. *Be free in*, &c.] *Ready to distribute*, AUTH., GEN., REV.; *ligtely for to gyue*, WICL.; *redy to geve*, TYND. (CRAN., BISH., *be r.*); *geue... with a good wyll*, COV. (both); *giue easily*, RHEM. *Ready*] *Willing*, AUTH., REV.

19. *The true*] **Eternal*, AUTH.

20. *The trust*, &c.] *That which is committed to thy trust*, AUTH.; *thi depost* (*or thing bitaken to thee*), WICL.; *that which is geven the to kepe*, TYND., CRAN., GEN., BISH.; *that which is committed vnto the*, COV. (both), GEN., REV.; *the* depositum, RHEM.
The prof.] AUTH. and the other Vv. except RHEM., REV., omit the article. The translation of βεβήλους, *vngostly*, TYND., COV. (both), CRAN., deserves recording. *Profane*] *Profane* and *vain*, AUTH. *The falsely-called knowledge*] So RHEM. (omitting *the*): *false name of kunnynge*, WICL.; *a false name of knowlege*, COV. Test.; *knowledge which is falsely so called*, REV.; *science, falsely so called*, AUTH. and remaining Vv.

21. *Have gone wide*, &c.] *Fellen doune*, WICL.; *dyd fall awaye*, COV. Test.; *erred*, CRAN.; *have erred*, AUTH. and remaining Vv. English idiom seems here to require the insertion of 'have' after the present participle. At the end of the verse AUTH. adds **Amen*.

THE SECOND EPISTLE TO TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, I.
for the promise of the life which is in Christ Jesus,
to Timothy, *my* beloved child. Grace, mercy, peace, from 2
God the Father and Christ Jesus our Lord.

I thank God, whom I serve from *my* forefathers with a 3
pure conscience,—as unceasing is the remembrance which
I have of thee in my prayers night and day, longing to 4
see thee, being mindful of thy tears, that I may be filled
with joy; being put in remembrance of the unfeigned faith 5
that is in thee, which dwelt first in thy grandmother
Lois, and thy mother Eunice, and I am persuaded that *it*
dwelleth also in thee. For which cause I remind thee to 6

1. *Christ Jesus*] **Jes. Chr.*, AUTH. *For the*] Similarly but more periphrastically, TYND., COV., *to preache the: aftir the*, WICL.; *according to the*, AUTH. and remaining Vv. *The life*] So COV. (both), RHEM., REV.: *life*, AUTH. and remaining Vv.

2. *My beloved child*] So REV.: *my dearly beloved son*, AUTH.; *his moste derworth sone*, WICL.; *his beloved s.*, TYND., CRAN.; *my deare s.*, COV.; *my moost deare s.*, COV. Test.; my *beloued s.*, GEN.; *a beloued s.*, BISH.; *my deerest s.*, RHEM.; see notes *on* 1 *Tim.* i. 2 and *Eph.* vi. 21 (*Transl.*). *Peace*] And *peace*, AUTH.

3. *A pure*] So COV. (both), RHEM., REV.: *pure*, AUTH. and the remaining Vv. except WICL., *clene*. *As unceasing, &c.*] *That without ceasing I have remembrance*, AUTH., GEN., BISH.; *for with outen ceesynge I haue mynde*, WICL.; *that without c. I make mencion*, TYND., COV. (both), CRAN. (*anye c.*); *that vvithout intermission I haue a memorie*, RHEM.; *how unceasing is my remembrance*, REV.

4. *Longing*] So REV.; *and longe*, COV.; *desirynge* (without any intensive force given to ἐπί), WICL. and all other Vv., except AUTH., *greatly desiring*.

5. *Being put, &c.*] * *When I call to remembrance*, AUTH. *That it, &c.*] So TYND., COV. (both), CRAN., GEN., BISH., except that they put *also* last: *that in thee also*, AUTH., RHEM., REV. (omits *that*); *that & in thee*, WICL. Perspicuity seems to require in English the repetition of the verb.

6. *For which cause*] So WICL., and (*the whych*) COV. Test., RHEM., REV.: *wherefore*, AUTH. and the remaining Vv. Comp. ver. 12, where AUTH. preserves the more literal translation.

stir up the gift of God, which is in thee through the laying
7 on of my hands. For God gave us not the Spirit of
cowardice, but of power, and of love, and of self-control.
8 Be not thou ashamed then of the testimony of our
Lord, nor yet of me His prisoner; but rather suffer afflic-
tions with *me* for the Gospel in accordance with the power
9 of God, who saved us, and called *us* with an holy calling,
not according to our works, but according to His own pur-
pose and the grace which was given us in Christ Jesus
10 before eternal times; but hath been now made manifest

I remind thee to] *I put thee in remembrance that thou*, AUTH., GEN., BISH., REV.; *I moneste that thou*, WICL.; *I warne the that thou*, TYND., COV., CRAN.; *I exhorte the, y^t thou*, COV. Test.; *I admonish thee that thou*, RHEM. Though all the Vv. adopt this periphrasis, it still seems desirable to preserve the simple inf., if only to distinguish it from ἵνα with subj., which the transl. of Conyb., 'I call thee to remembrance, that thou mayest,' *&c.*, seems still more decidedly to imply.

Through] So REV.: *by*, AUTH. and all the other Vv. *Laying on*] So COV. TEST., REV.: *imposition*, RHEM.; *putting on*, AUTH. and the other Vv. (*on put.*, WICL.).

7. *Gave*] So WICL., REV.: *hath ...given*, AUTH. and all the other Vv. *Cowardice*] *Fear*, AUTH. and the other Vv. except WICL., *drede; REV. fearfulness*. It may be remarked that the Genevan is the only version which uses a capital to 'Spirit.'

And of love] AUTH. ed. 1611 omits *and*. *Self-control*] *A sound mind*, AUTH., GEN., BISH.; *sobrenesse*, WICL., COV. Test., CRAN.; *sobrenes of mynde*, TYND.; *right vnderstondynge*, COV.; *sobrietie*, RHEM.; *discipline*, REV.

8. *Ashamed then*] *Aszhamed therfore*, COV., REV.; *therefore ash.*, AUTH., COV. Test., CRAN., GEN., BISH., RHEM. *Nor yet*] *Nor*, AUTH., COV. Test., RHEM., REV.; *nether*, WICL. and the remaining Vv.

But rather] *But*, AUTH. and all Vv. TYND. however adds *also* after *gospell;* COV. after *aduersite*. *Suffer, &c.*] Sim., *traueyl with me in the gospel*, WICL.: *be thou partaker of the afflictions of the G.*, AUTH., GEN. (om. *thou*); *suffre thou adversite with the g.*, TYND. (om. *thou*), COV., CRAN., BISH.; *laboure wyth the G.*, COV. Test.; *trauail vvith the G.*, RHEM.; *suffer hardships with the gospel*, REV. *In accordance with*] *Aftir*, WICL.; *thorow*, TYND.; *according to*, AUTH. and remaining Vv.

9. *Saved*] So TYND., CRAN., REV., and sim. WICL., *delyueride: hath saved*, AUTH., COV., GEN., BISH.; *hath delyuered*, COV. Test., RHEM.

The grace] *Grace*, AUTH. and all the other Vv.: but TYND. gives *which grace* in the next clause. See Scholef. *Hints*, p. 121 (ed. 4). *Eternal times*] Sim. REV., *times eternal: the world began*, AUTH., CRAN., BISH.; *the worlde was*, TYND., GEN.; *worldely tymes*, WICL.; *the tyme of the worlde*, COV. (both); *the secular times*, RHEM.

10. *Hath been*] *Is*, AUTH. and all Vv. *Through*] *By*, AUTH. and all Vv. Though 'by' has appy. often

through the appearing of our Saviour Jesus Christ, when
He made death of none effect, and brought life and incor-
ruption to light through the Gospel: whereunto I was 11
appointed a herald, and an apostle, and a teacher of the
Gentiles. For which cause I suffer also these things: ne- 12
vertheless I am not ashamed; for I know in whom I have
put my trust, and I am persuaded that He is able to keep
the trust committed to me against that day. Hold the 13
pattern of sound words which thou heardest from me, in
faith and love which is in Christ Jesus. The good trust 14
committed *to thee* keep through the Holy Ghost which
dwelleth in us.

in English the force of 'by means of,' yet here, on account of the διὰ below, it seems best to be uniform in translation. *When He*] *Who*, AUTH. and sim. all other Vv. *Made death*, &c.] Comp., *hath taken awaye yᵉ power of d.*, COV.: *hath abolished death*, AUTH., GEN., REV. (omits *hath*); *distruyede deth*, WICL., and (*hath d.*) COV. Test., RHEM.; *hath put away d.*, TYND., CRAN., BISH. *Brought*] *Hath brought*, AUTH. *Incorruption*] So WICL. (*vncor.*), RHEM., REV.: *immortality*, AUTH. and the remaining Vv.

11. *I was*] So REV.: *I am*, AUTH. and all other Vv. *Herald*] *Preacher*, AUTH. and all Vv.

12. *Which*] As in ver. 6; so WICL.: *the which*, AUTH. and remaining Vv. *I suffer also*] So REV.: *I also suffer*, AUTH. and the other Vv. except WICL., COV. Test., RHEM., *also I suffre*. *In whom*, &c.] So CRAN., but with a different connexion: *whom I have believed*, AUTH. and all other Vv. (*to whom*, WICL.). *The trust*, &c.] *My depost* (*or thing putte in kepynge*), WICL.; *my* depositum, RHEM.; *that which I have committed unto him*, AUTH., REV., and (*to him*) GEN., BISH.; *that which I have committed to his kepynge*, TYND., COV. (*vnto*), COV. Test. (*it that I...vnto*), CRAN.

13. *Hold*] So REV.: *hold fast*, AUTH.; *haue thou*, WICL., COV. Test., RHEM.; *se thou have*, TYND., CRAN. (*se that*), BISH.; *kepe*, GEN. The transl. of AUTH., thus at variance with the old versions, is still retained by Conybeare, but is clearly inexact. *Pattern*] So BISH., REV.; *true pat.*, GEN.: *form*, AUTH., WICL., RHEM.; *ensample*, TYND., COV. (both), CRAN. *Heardest*] So WICL., TYND., COV.: *hast heard*, AUTH. and the remaining Vv. *From me*] So REV.: *of me*, AUTH. and all Vv.

14. *The good trust*, &c.] *That good thing which was committed unto thee*, AUTH., REV.; *a gode depost* (*or a thing taken to thi kepynge office*), WICL.; *that good thinge, which was com. to thy kepynge*, TYND., CRAN., BISH.; *this hye charge*, COV.; *the good thyng that is com. vnto the*, COV. Test.; *that worthie thing, which was com. to thee*, GEN.; *the good* depositum, RHEM. *Through*] So COV. (both), CRAN., GEN., BISH., REV.: *by*, AUTH., WICL., RHEM.; *in*, TYND.

15 Thou knowest this, that all they which are in Asia
turned away from me; of whom are Phygelus and Hermo-
16 genes. The Lord give mercy to the house of Onesipho-
rus; for he oft refreshed me, and was not ashamed of my
17 chain: but on the contrary, when he arrived in Rome,
18 he sought me out the more diligently, and found *me*. The
Lord grant to him that he may find mercy of the Lord in
that day: and in how many things he ministered at Ephe-
sus, thou knowest better *than I*.

II. Thou therefore, my child, be inwardly strengthened in
2 the grace that is in Christ Jesus. And the things that
thou heardest from me among many witnesses, these com-
mit thou to faithful men, who shall be able to teach others
3 also. Suffer with *me* afflictions as a good soldier of Christ

15. *Thou knowest this*] So Rhem.: *this thou knowest*, Auth. and remaining Vv. except Wicl. (*sothely thou woste*). *Turned away*] So Rev.: *be turned away*, Auth.; *are... turned*, Cov. Test.; *be auerted*, Rhem.; *ben turnyde*, Wicl. and remaining Vv. *Phygelus*] **Phygellus*, Auth.

17. *But on the contrary*] *But*, Auth. and all Vv. *Arrived in*] *Was in*, Auth., Bish., Rev.; *came to*, Wicl., Cov. Test.; *was at*, Tynd., Cov., Cran., Gen.; *vvas come to*, Rhem. *The more dil.*] *Bisily*, Wicl.; *diligently*, Cov. Test., Rev.; *carefully*, Rhem.; *very diligently*, Auth. and remaining Vv.

18. *Ministered*] So Rev.: *ministered unto me*, Auth. (*hathe m.*, Gen.) and all the other Vv. (some give *to*) except Cov. Test., *dyd for me*. *Better than I*] *Very well*, Auth. and the other Vv. except Wicl., Rhem., *better*.

Chapter II. 1. *Therefore*] So Auth. and all Vv. Here perhaps this translation may be retained: 'then' may be thought slightly too weak, as the meaning seems to be, 'as others have fallen away do thou make up for their defection:' comp. notes *on* 1 *Tim.* ii. 1 (*Transl.*). *Child*] so Rev.: *son*, Auth. and all Vv. *Be inwardly strengthened*] *Be strong*, Auth. and the other Vv. except Wicl., *be comfortide*; Rev., *be strengthened*, where the passive voice is rightly preserved.

2. *Heardest from*] *Hast heard of*, Auth. and all Vv. (om. *heard*, Cov. Test.; *from*, Rev.). *Among*, &c.] So Auth., Rev.: *many bearynge witnes*, Tynd.; *by many witn.*, Wicl. and remaining Vv. Perhaps 'in the presence of,' or 'with many to bear witness,' may convey the idiomatic use of διὰ a little more exactly; as both translations are however somewhat periphrastic, the Auth. is retained. *These*] So Wicl. (with a different order), Rhem.: *the same*, Auth. and remaining Vv.

3. *Suffer*, &c.] Auth. prefixes **thou therefore*. *Suffer...afflictions*] So Cran., Bish. (*affliccion*, Tynd., Cov., Gen.), but omitting 'with me:' *endure hardness*, Auth. (but comp.

Jesus. No man serving as a soldier entangleth himself 4
with the affairs of life; that he may please him who chose
him to be a soldier. Again, if a man also strive in the 5
games, he is not crowned, except he strive according to
rule. The LABOURING husbandman ought to partake first 6
of the fruits. Understand what I say, for the Lord will 7
give thee apprehension in all things.

Bear in remembrance Jesus Christ *as* raised from the 8
dead, *born* of the seed of David, according to MY gospel:
in the which I suffer afflictions as an evil doer *even* unto 9
bonds; howbeit the word of God hath not been bound.

ch. iv. 5); *trauel*, WICL.; *laboure*, Cov. Test., RHEM.; *suffer hardship*, REV. *Christ Jesus*] **Jesus Christ*, AUTH.

4. *Serving as, &c.*] *Holdyng knygthode to god*, WICL.; *warrynge, goyng a warre fare vnto God*, Cov. Test.; *being a souldiar, to God*, RHEM. (all following the Vulg.); *on service*, REV.: *that warreth*, AUTH. and remaining Vv. *The affairs &c.*] *The a. of this life*, AUTH., GEN., BISH., REV.: *worldely nedis*, WICL.; *worldely busynes*, TYND., Cov. (both) [plural], CRAN.; *secular businesses*, RHEM. *Chose*] *Hath chosen*, AUTH. So all the other Vv. give a perf. with 'have.'

5. *Again*] *And*, AUTH. and the other Vv. except WICL., *forwhi;* Cov. Test., RHEM., *for.* *Strive in, &c.*] *Strive for masteries*, AUTH.; *str. for a mastery*, TYND., Cov. (both), CRAN., GEN., RHEM. (*the m.*); *wrestle*, BISH.; *contend in the games*, REV. *He is*] So REV.: *yet is he*, AUTH. *According to rule*] *Lawfully*, AUTH. and all the other Vv. except GEN., *as he oght to do.*

6. *The labouring husb.*] So Cov. Test., BISH.: *the husb. that laboureth*, AUTH., TYND., Cov., CRAN., RHEM., REV.; *an erthe tilier*, WICL. *Ought to, &c.*] *Must be first partaker of*, AUTH., BISH. (*first be*), REV. (*to partake*); *it behoueth...for to receyue firste of*, WICL.; *must fyrst receave of*, TYND., Cov. Test., CRAN.; *must first enioye*, Cov.

7. *Understand*] So WICL., RHEM.; *consider*, AUTH. and the remaining Vv. except Cov. Test., *marke.* *For the Lord, &c.*] *And the Lord *give*, AUTH. *Apprehension*] *Understanding*, AUTH. and all the Vv.: change made only to avoid the repetition *underst...understanding*, as in WICL., RHEM.

8. *Bear in remembrance*] Sim. REV., *remember J.C.*: *be thou myndeful*, WICL.; *be m. that*, RHEM.; *remember that*, AUTH. and remaining Vv. *As raised, &c.*] *Of the seed of David, was raised from the dead, &c.*, AUTH., BISH., and similarly, with a few slight variations, all the other Vv. except WICL., RHEM., REV., which keep the order of the original, retained in the text.

9. *In the which*] So Cov. Test. and WICL. (om. *the*): *wherein*, AUTH. and the remaining Vv. *Suffer afflictions*] *Traueyl*, WICL.; *suffre*, Cov.; *laboure*, Cov. Test., RHEM.; *suffer hardship*, REV.; *suffer trouble*, AUTH. and the other Vv. *Howbeit*] *But*, AUTH. and all the Vv. *Hath not been*] *Is not*, AUTH.; REV.

10 For this cause I endure all things for the sake of the elect,
that they also may obtain the salvation which is in Christ
11 Jesus with eternal glory. Faithful *is* the saying: For if
12 we died with *Him,* we shall also live with *Him:* if we
endure, we shall also reign with *Him:* if we shall deny
13 *Him,* He also will deny us: if we be faithless, *yet* He continueth faithful; for He cannot deny Himself.
14 Of these things put *them* in remembrance, solemnly
charging *them* before the Lord not to contend about words,
a profitless course, to the subverting of the hearers.
15 Study to present thyself approved to God, a workman not

10. *For this cause*] So AUTH. in 1 Thess. ii. 13, iii. 5: *therefore*, AUTH. and all other Vv. (*herefore*, TYND.). *For the sake of*, &c.] *For the chosen*, WICL.; *for the chosens sake*, Cov. Test.; *for the elect*, RHEM.; *for the elect's sakes*, AUTH. (*sake*, GEN., REV.) and the other Vv. *They also may*] So, as to order, Cov. (both), RHEM., REV.: *they may also*, AUTH. and (as to order) the rem. Vv. except WICL. (*and thei*).

11. *Faithful is the s.*] So REV.: it is *a faithful saying*, AUTH., BISH.; *a trewe worde*, WICL.; *it is a true sayinge*, TYND., CRAN., GEN.; *this is a true s.*, Cov. (both); *a faithful s.*, RHEM. *Died*] So REV.: *be dead*, AUTH. and all Vv.

12. *Endure*] So REV.: *suffer*, AUTH., GEN.; *be pacient*, TYND., Cov., CRAN., BISH.; *haue pacience*, Cov. Test.; *schulen susteyne*, WICL., RHEM. A change of rendering in two verses so contiguous as this and ver. 10 does not seem desirable. *Shall deny*] **Deny*, AUTH.

13. *Be faithless*] Similarly BISH., *be vnfaythful;* REV., *are faithless*, to preserve the paronomasia of the original: *believe not*, AUTH. and all other Vv. *Continueth*] So RHEM.: *dwellith*, WICL.; *abideth*, AUTH. and remaining Vv. The transl. in the text is perhaps that best suited to the context; 'abideth' seems too strong, 'remaineth' too weak; the latter, as Crabb (*Synon.* p. 291) remarks, is often referred to involuntary, if not compulsory actions. *For He*] **He*, AUTH.

14. *Solemnly*, &c.] *Charging* them, AUTH., REV.; *and testifie*, TYND., Cov. (both), CRAN., BISH. (om. *and*); *and protest*, GEN.; *testifying*, RHEM. *Not to contend*] *That they strive not*, AUTH., REV.,—a periphrasis for the inf. that does not here seem necessary. The same rendering also occurs in TYND., Cov., GEN., BISH., and (as to constr.) CRAN., but is made necessary in these Vv. by their translation of διαμαρτυρόμενος; see above. On the true meaning of μάχομαι, see notes on ver. 23. *A profitless course*] *To no profit*, AUTH., BISH., REV.; *fforsothe to no thing is it profitable*, WICL.; *for that is profytable for nothynge*, Cov. Test., RHEM. (*it*); *which is to no proffet*, TYND., Cov., CRAN. (*wh. are*), GEN. *To* (ult.)] So REV.: but *to*, AUTH. and the other Vv. except WICL., *no but to;* Cov. Test., *saue to;* RHEM., *but for*.

15. *Present*] So RHEM., REV.: *shew*,

ashamed, rightly laying out the word of truth. But avoid 16
profane babblings; for they will advance to greater mea-
sures of ungodliness, and their word will spread as doth 17
a gangrene. Of whom is Hymenæus and Philetus; men 18
who concerning the truth have missed their aim, saying
that the resurrection is passed already, and overthrow the
faith of some. Nevertheless the firm foundation of God 19
doth stand, having this seal, The Lord knoweth them that
are His, and, Let every one that nameth the name of the
Lord stand aloof from unrighteousness. But in a GREAT 20
house there are not only vessels of gold and of silver, but
also of wood and of earth; and some to honour, and some
to dishonour. If a man then shall purge himself from 21

AUTH. and all Vv. except WICL., *gyue.* *Not ashamed*] *Vnschamyde,* WICL.; *not beynge ash.,* COV. Test.; *not to be ash.,* BISH.; *not to be confounded,* RHEM.; *that needeth not to be ashamed,* AUTH. and remaining Vv.
Laying out] *Dividing,* AUTH.; *handling,* REV.; see notes.

16. *Avoid*] So RHEM. (and AUTH. in Tit. iii. 9): *shun,* AUTH., WICL., REV.; *eschue,* COV. (both); *passe over,* TYND., CRAN., BISH.; *stay,* GEN. *Profane*] AUTH. adds *and vain,* with WICL., TYND., COV. (both), GEN., RHEM.; comp. (*vanyties of*) CRAN., and sim. BISH. *Will advance, &c.*] *Will increase unto more,* AUTH.; *profiten myche to,* WICL.; *helpe moch to,* COV.; *auaill much vnto,* COV. Test.; *shall encreace vnto greater,* TYND., CRAN. (*wyll*), GEN. (*more*); BISH. (*wyll*); *doe much growv to,* RHEM.; *proceed further in,* REV.

17. *Will spread*] So RHEM. (*spreadeth*): *will eat,* AUTH., REV.; *crepith,* WICL.; *fretteth,* COV. (both); *shall fret,* TYND. and remaining Vv. *Gangrene*] So AUTH. in Marg., REV.: *canker,* AUTH. and all other Vv. except CRAN., *disease of a cancre.*

18. *Men who*] So REV.: *the whiche,* WICL.; *who,* AUTH. and sim. all other Vv. *Have missed their aim*] *Have erred,* AUTH. The connexion of the aor. with the present part. seems to require *in English* an insertion of the auxiliary verb; see notes *on* 1 *Tim.* i. 20 (*Transl.*).

19. *Firm foundation, &c.*] Sim. REV.: *foundation of God standeth sure,* AUTH.: all other Vv. except GEN. rightly join the adj. immediately with the subst., as is done in the text. *Doth stand*] So COV. Test., sim. AUTH., WICL., RHEM., REV., *standeth: remayneth,* TYND., GEN.; *stondeth fast,* COV.; *standeth still,* CRAN., BISH.
Of the Lord] **Of Christ,* AUTH.
Stand aloof] *depart,* AUTH. and all Vv. (*departith,* WICL.).
Unrighteousness] So REV.: *iniquity,* AUTH. and the other Vv. except WICL., COV. Test., *wickidnesse;* the prevailing translation of ἀδικία throughout AUTH. is 'unrighteousness,' which there seems here no reason to modify; see notes.

21. *Then*] *Therefore,* AUTH. and all the other Vv. except TYND., COV., *but.* *Shall purge*] Similarly WICL., COV. Test., RHEM., *schal*

these, he shall be a vessel unto honour, sanctified, meet
for the master's use, prepared unto every good work.
22 But flee the lusts of youth; and follow after righteous-
ness, faith, love, peace with them that call on the Lord
23 out of a pure heart. But foolish and unlearned questions
24 eschew, knowing that they do gender contentions. And
a servant of the Lord must not contend; but be gentle
25 unto all *men*, apt to teach, patient of wrong, in meekness
disciplining those that oppose themselves; if God perad-

clense: purge, AUTH. and the other Vv. The more exact translation, 'shall have purged himself out of,' is perhaps somewhat too literal. *Meet*] **And meet*, AUTH. In ch. iv. 11, εὔχρηστον is translated differently; the sense however is so substantially the same, that it seems scarcely desirable to alter, merely for the sake of uniformity, the present idiomatic translation. *Prepared*] So RHEM., REV.; sim. *reedy*, WICL., Cov. Test.: *and prep.*, AUTH. and remaining Vv.

22. *But flee*] So RHEM., REV.: *flee also*, AUTH.; *flee also from*, GEN.; *forsothe flee*, WICL.; the rest omit the particle. *The lusts of youth*] So Cov. (both), GEN.: *youthful lusts*, AUTH., REV.; *desiris of youthe*, WICL.; *lustes of youth*, TYND., CRAN., BISH.; *youthful desires*, RHEM. *And*] So TYND., GEN., RHEM., REV.: *but*, AUTH.; comp. notes *on* 1 *Tim.* vi. 11 (*Transl.*). *Follow after*] So GEN., REV.: *follow*, AUTH. *Love*] So all Vv. except AUTH., WICL., RHEM., *charity*; see notes *on* 1 *Tim.* i. 5 (*Transl.*). *Peace*] AUTH. (ed. 1611), Cov. Test., and RHEM., have no comma after this word.

23. *Foolish, &c.*] So AUTH. and the other Vv. except Cov. Test., *soch ...as be foolish;* the article, which appears to mark the 'current,' 'prevalent,' questions of this nature, can scarcely be expressed; the resolution of Conyb., 'the disputations of the foolish, &c.,' fails to mark sufficiently the intrinsic μωρία and ἀπαιδευσία of the questions themselves. *Eschew*] So Cov. Test.: *avoid*, AUTH., RHEM.; *schone*, WICL.; *put away*, GEN.; *refuse*, REV.; *put from the*, TYND. and remaining Vv. *Contentions*] *Strifes*, AUTH., REV.; *stryfe*, TYND. and the other Vv. except WICL., *chydyngis;* RHEM., *braules;* see notes.

24. *A servant*] *The servant*, AUTH. and all Vv. except REV., *the Lord's servant.* *Contend*] *Chide*, WICL.; *vvrangle*, RHEM.; *strive*, AUTH. and remaining Vv. *Patient of wrong*] *Patient*, AUTH.; WICL., Cov. Test., RHEM.; *one that can suffre the evyll*, TYND., CRAN., (both connect ἀνεξίκακον with ἐν πραΰτητι); *one that can forbeare the euell*, Cov.; *suffring the euill men* patiently, GEN.; *sufferyng euyll*, BISH. (which also connects ἀνεξ. with ἐν πρ.); *forbearing*, REV.

25. *Disciplining*] See notes *on* 1 *Tim.* i. 20, and *Tit.* ii. 12; *correcting*, REV.: *instructing*, AUTH., GEN., BISH. (so Conyb.), is not strong enough. *May give*] So REV.: *will give*, AUTH. and the other Vv. except WICL., RHEM., *gyue.* *To come to, &c.*] *To the acknowledging of*, AUTH.; *for to knowe*, WICL., TYND., Cov.,

venture may give them repentance *to come* to the know-
ledge of the truth; and *that* they may return to soberness 26
out of the snare of the devil, though holden captive by
him, to do His will.

But know this, that in the last days grievous times III.
shall ensue. For men shall be lovers of their own selves, 2
lovers of money, boasters, haughty, blasphemers, diso-
bedient to parents, unthankful, unholy, without natural 3
affection, implacable, slanderers, incontinent, savage, haters

CRAN.; *to knowe*, COV. Test., RHEM.; *that they may knowe*, GEN.; *to the knowledge of*, BISH., REV. (*unto*). It will be observed that there is a slight fluctuation in our translation of ἐπίγνωσις. In some passages the context renders it desirable to express more fully the compound form (see notes *on Eph.* i. 17); in other cases (like the present) it seems to *transpire* with sufficient clearness, and may be left to be inferred by the reader. The truth really is that 'knowledge' alone is too weak, 'full knowledge' *rather* too strong, and between these there seems to be no intermediate term.

26. *Return to soberness*] *Recover themselves*, AUTH., RHEM., REV.; *rise agen*, WICL.; *come to them selves agayne*, TYND., CRAN., BISH.; *turne agayne*, COV.; *repent*, COV. Test.; *come to amendment*, GEN.

Though holden captive by him] Somewhat sim. CRAN., BISH., *which are holden captiue of hym* (*h. in preson of*, COV.): *who are taken captive by him*, AUTH., REV. (*having been...by the Lord's servant*); *of whom thei ben holden caytifes*, WICL., and similarly COV. Test., RHEM.; *which are now taken of him*, TYND., GEN. (om. *now*). Perhaps the slight modification in the translation of the part., and the attempt to express the tense, may help to clear up this obscure passage.

To do His will] *At his will*, AUTH. and the other Vv. except COV. Test., *after hys wyll;* REV., *unto the will of God.*

CHAPTER III. 1. *But know this*] So REV., and similarly, *but this shalt thou knowe*, COV.; *but be sure of thys*, COV. Test.: *this know also*, AUTH., GEN., BISH.; *this vnderstonde*, TYND.; *thys knowe*, CRAN.; *and this knovv thou*, RHEM.

Grievous] So REV.: *perilous*, AUTH. and all the Vv. The translation 'times' (καιροί) is defensible; see notes *on* 1 *Tim.* iv. 1. *Ensue*] *Stande nyg*, WICL.; *be at hande*, BISH.; *approche*, RHEM.; *come*, AUTH. and remaining Vv.

2. *Lovers of money*] So REV.; comp. AUTH. in 1 Tim. vi. 10: *covetous*, AUTH. and all Vv.

Haughty] So REV.: *proud*, AUTH. and all the Vv. The term ὑπερήφανοι, coupled with the climactic character of the context, seems to mark not only pride, but the 'strong mixture of contempt for others' which is involved in 'haughty;' see Crabb, *Synon*, p. 54.

3. *Implacable*] So REV.: *truce breakers*, AUTH. and the other Vv. except WICL., COV. Test., RHEM., *with outen pees.* *Slanderers*] So REV., and AUTH. in 1 Tim. iii. 11:

4 of good, traitors, heady, besotted with pride, lovers of
5 pleasures more than lovers of God; having an outward
form of godliness, but denying the power thereof: from
6 these turn away. For of these are they which creep into
houses, and lead captive silly women, laden with sins, led
7 away with divers lusts, ever learning, and yet never able
8 to come to full knowledge of the truth. Now as Jannes
and Jambres withstood Moses, so do these also withstand
the truth: men corrupted in their mind, reprobate con-
9 cerning the faith. Howbeit they shall not make further
advance; for their folly shall be fully manifest to all *men*,
as theirs also was.

10 But thou wert a follower of MY doctrine, manner of life,

false accusers, AUTH. and the other VV. except WICL., *false blamers;* COV. Test., RHEM., *accusers*.
Savage] *Fierce*, AUTH. and the other VV. except WICL., *vnmylde;* COV. Test., RHEM., *vnmercifull*.
Haters of good] *Despisers of those that are good*, AUTH. and the other VV. (*them which*) except WICL., RHEM., *with outen benyngnyte;* COV. Test., *without kindnesse;* REV., *no lovers of good*.

4. *Besotted with pride*] *High-minded*, AUTH. and the other VV. except WICL., *bolne* (*with proude thougtis*); COV. Test., RHEM., REV., *puft vp;* see notes on 1 *Tim*. iii. 6.

5. *Outward form*] *Form*, AUTH., BISH., REV.; *lickenesse*, WICL.; *similitude*, TYND., CRAN.; *shyne*, COV. (both); *shewe*, GEN.; *appearance*, RHEM. *These*] So WICL., BISH., RHEM., REV.: *such*, AUTH. and the other VV.

6. *Of these*] So WICL., RHEM., REV.: *of them*, COV. Test.; *these*, BISH.; *of this sort*, AUTH. and remaining VV.

7. *Yet never*] *Never*, AUTH. and all the other VV. *Full knowledge*] *The knowledge*, AUTH. and all VV. (*the kunnynge*, WICL.). Here the antithesis seems to suggest the stronger translation of ἐπίγνωσις; see above, notes on ch. ii. 25 (*Transl.*).

8. *Withstand*] So REV.: *resist*, AUTH. and the other VV. except WICL., *agenstonden*. *Corrupted*, &c.] Sim. REV.: *corrupte in soule*, WICL.; *corrupte of mynde*, COV. Test.; *corrupted in minde*, RHEM.; *of corrupt minds*, AUTH. and remaining VV.

9. *Howbeit*] *But*, AUTH., REV. *Not make*, &c.] *Proceed no further*, AUTH., REV.; *not profite*, WICL.; *farther...not profyt*, COV. Test.; *prosper no further*, RHEM.: *prevayle no lenger*, TYND. and remaining VV. *Fully manifest*] *Knowen*, WICL.; *vttered*, TYND., CRAN.; *euident*, GEN., REV.; *manifest*, AUTH. and remaining VV.

10. *Wert a follower of*] Sim., *hast been a diligent follower of*, AUTH. Marg.: **hast fully known*, AUTH., GEN.; *hast geten*, WICL.; *hast sene the experience of*, TYND., COV., CRAN.; *hast attayned vnto*, COV. Test., RHEM. (*to*); *hast folowed*, BISH.; *didst follow*, REV. *Love*] So all the VV. except AUTH., *charity:* see notes on 1 *Tim*. i. 5 (*Transl.*).

purpose, faith, long-suffering, love, patience, persecutions, 11
sufferings,—such *sufferings* as happened to me at Antioch,
at Iconium, at Lystra; such persecutions as I endured:
and yet out of *them* all the Lord delivered me. Yea, and 12
all that will live godly in Christ Jesus shall suffer perse-
cution. But evil men and impostors shall make advance 13
toward the worse, deceiving and being deceived. But 14
thou, continue in the things which thou learnedst and
wert assured of, knowing of whom thou didst learn *them;*
and that from a *very* child thou knowest the holy scrip- 15
tures, which are able to make thee wise unto salvation
through faith which is in Christ Jesus. Every scripture 16
inspired by God is also profitable for doctrine, for reproof,

11. *Sufferings*] So COV. TEST., REV.: *afflictions*, AUTH. and the other Vv. except WICL., RHEM., *passiouns*. *Such sufferings*, &c.] Similarly, *such as happened vnto me*, COV. TEST.: *which came unto me*, AUTH., GEN., BISH.; *what maner ben made to me*, WICL.; *vvhat maner of things vvere done to me*, RHEM.; *which happened vnto me*, TYND., COV., CRAN.; *what things befell me*, REV. *Such persecutions as*] *What persecutions*, AUTH., REV.; *what maner of pers.*, WICL. (om. *of*), COV. TEST., RHEM.; *which persec.*, TYND. and remaining Vv. *And yet*] *But*, AUTH., GEN.; *and*, WICL. and all other Vv.

13. *Impostors*] So REV.: *seducers*, AUTH., RHEM.; *deceyuours*, WICL. and remaining Vv. 'Deceivers' is appy. the most satisfactory transl. (see notes), but some change seems required on account of πλανῶντες καὶ πλανώμ. following. TYND., COV., CRAN., GEN., BISH., retain 'deceive' in both cases. *Make advance*, &c.] *Wax worse and worse*, AUTH. and the other Vv. except WICL., *profite into worse;* RHEM., *prosper to the vvorse.*

14. *Thou, continue*] So RHEM.: *dwelle thou*, WICL.; *abide thou*, REV.; *continue thou*, AUTH. and the other Vv. *Learnedst*] *Hast learned*, AUTH. and all the other Vv. *Wert assured of*] *Hast been assured of*, AUTH., REV.; *ben bitaken to thee*, WICL.; *were committed vnto thee*, TYND., COV., CRAN., BISH.; *are comm. vnto the*, COV. TEST., RHEM. (*to*); *art persuaded* thereof, GEN. *Didst learn*] *Hast learned*, AUTH. and all Vv.

15. *From a very child*] *From a child*, AUTH.; *fro thi youthe*, WICL., COV. TEST.; *of a chylde*, TYND., COV., CRAN., GEN.; *from an infant*, BISH.; *from thine infancie*, RHEM.; *from a babe*, REV. *Knowest*] *Hast known*, AUTH. and all Vv.

16. *Every scripture*] So REV.: *all Scripture*, AUTH. and all Vv. except GEN., *the whole Scr.* *Inspired by God is*] Sim., *of God enspirit is*, WICL.; *inspired of God, is*, RHEM., REV.: is *given by inspiration of God and* is, AUTH., GEN., BISH.; *geven by insp. of god, is*, TYND., COV. (both), CRAN. *For discipline*, &c.] Sim., *to instruction which is in*, BISH., REV.

for correction, for discipline which is in righteousness;
17 that the man of God may be complete, completely fur-
nished unto all good works.
IV. I solemnly charge *thee* before God, and Christ Jesus,
who shall hereafter judge the quick and the dead, and by
2 His appearing and by His kingdom; preach the word; be
attentive in season, out of season; confute, rebuke, exhort,
3 with all longsuffering and teaching. For the time will
come when they shall not endure the sound doctrine; but
after their own lusts they shall heap to themselves teachers,
4 having itching ears; and they shall turn away their ears
from the truth, and shall turn themselves aside unto

(*for instr.*): *for instr. in*, AUTH.; *for to lerne in*, WICL.; *to enfourme in*, Cov. Test.; *to instruct in*, TYND. and remaining Vv.

17. *Complete*] So REV.: *perfect*, AUTH. and all the other Vv. except GEN., *absolute*. *Completely*] So REV.: *throughly*, AUTH.

CHAPTER IV. 1. *Solemnly charge thee*] *Charge* thee, AUTH., GEN., REV.; *witnesse*, WICL.; *testifie*, TYND. and remaining Vv.; comp. notes on 1 *Tim.* v. 21 (*Transl.*). *Thee*] AUTH. adds **therefore*. *Christ Jesus*] **The Lord Jesus Christ*, AUTH. *Shall hereafter judge*] *Shall judge*, AUTH. and the other Vv. except WICL., *is to demyng* ('judicaturus est,' Vulg.); and Cov., *shal come to iudge*: which last appy. endeavours thus to distinguish between *μέλλοντος* and a common future. *And by His* (1)] **At his*, AUTH. *And by His* (2)] *And his*, AUTH.

2. *Be attentive*] *Be instant*, AUTH., GEN., BISH., REV., sim. *vrge*, RHEM.: *be thou bisie*, WICL.; *be fervent*, TYND., Cov., CRAN.; *be earnest*, Cov. Test. *Confute*] *Reprove*, AUTH., Cov. Test., RHEM., REV.; *argue* (*or proue*), WICL.; *improve*, TYND. and the remaining Vv. *Teaching*] So REV.: *doctrine*, AUTH. and all Vv.; see notes.

3. *Shall not*] So WICL., Cov. (both), CRAN., BISH.: *will not*, AUTH. and remaining Vv. It seems desirable to preserve 'shall' throughout ver. 3 and 4, as there is no apparent reason for the change. We *now* should probably use 'will' throughout; the 'usus ethicus' however, which is said to limit the *predictive* 'shall' to the first person, was unknown to our Translators; comp. Latham, *Engl. Lang.* § 521 (ed. 4). *The sound*] So REV.: *sound*, AUTH. *They shall* (2)] So WICL.: *shal*, GEN.; *they vvil*, RHEM.; *shall they*, AUTH., following TYND. and the remaining Vv., which however all change the order of the Greek, giving, *shall they* (*whose eares ytche*) *gett them an heepe of teachers*, and thus the other inversion becomes natural. Sim., as to order, REV., *having itching ears will*.

4. *Turn themselves aside*] *Be turned*, AUTH., CRAN., BISH.; *be turnyde to gedir*, WICL.; *be geven*, TYND., Cov. (both), GEN.; *be conuerted*, RHEM.; *turn aside*, REV.

fables. But do THOU be sober in all things, suffer afflic- 5
tions, do the work of an evangelist, fulfil thy ministry.
For I am already being poured out, and the time of my 6
departure is at hand. I have striven the good strife, I 7
have finished my course, I have kept the faith. Hence- 8
forth there is laid up for me the crown of righteousness,
which the Lord, the righteous judge, shall give me in
that day; and not to me only, but to all them also that
love His appearing.

Use diligence to come shortly unto me: for Demas hath 9
forsaken me from love of the present world, and is gone 10
unto Thessalonica; Crescens unto Galatia, Titus unto Dal-
matia. Only Luke is with me. Take Mark, and bring him 11

5. *Do thou be sober*] Sim. REV.: *watch thou*, AUTH. and the other Vv. except WICL., *wake thou*; RHEM., *be thou vigilant*. *Suffer*] So TYND., COV., CRAN., GEN., BISH., REV.: *endure*, AUTH. *Fulfil*] So WICL., Cov. Test., BISH., RHEM., REV., and AUTH. Marg.; *make full proof of*, AUTH.; *fulfill... vnto the vtmost*, TYND., COV., CRAN.; *make...fully knowen*, GEN.

6. *Already being, &c.*] *Sacrifiede nowe*, WICL.; *euen novv be sacrificed*, RHEM.; *already being offered*, REV.; *now ready to be offered*, AUTH. and remaining Vv.

7. *Striven the good strife*] So WICL. (*a good*): *fought a good fight*, AUTH., REV. (*the*), and all the other Vv.; comp. notes on 1 *Tim.* vi. 12 (*Transl.*).

8. *The crown*] So GEN., REV.: *a cr.*, AUTH. and all other Vv. *In*] So WICL., COV. (both), RHEM.: *at*, AUTH. and the remaining Vv. *All*] Omitted by AUTH. ed. 1611, and by WICL., Cov. Test., BISH., RHEM., following the Vulg.

9. *Use diligence*] *Do thy diligence*, AUTH., CRAN., BISH., REV.; *hiye*, WICL.; *make spede*, TYND., COV., GEN.; *make hayst*, Cov. Test., RHEM.

10. *From love of*] *Having loved*, AUTH., BISH.; *louyng*, WICL., Cov. Test., RHEM.; *and hath loved*, TYND.; *and loueth*, COV., CRAN.; *and hathe embraced*, GEN. *The present*] *This*, WICL., Cov. Test., RHEM.: *this present*, AUTH. and remaining Vv. *Is gone*] So Cov. Test., RHEM.: *wente*, WICL., REV.; *is departed*, AUTH. and remaining Vv. On reconsideration it would seem that the purely aoristic translations 'forsook...went' (ed. 1) throw the events too far backward into the past. As the desertion appears to have been recent, our idiom seems here to require the use of the auxiliaries. In verse 16 the case is different: there the epoch is defined in the context. *Unto Galatia*] *To G.*, AUTH.

11. *Serviceable*] See notes on ch. ii. 21 (*Transl.*); *necessary*, TYND.; *useful*, REV.; *profitable*, AUTH. and remaining Vv. *For ministering*] So REV.; sim., *for to minister*, TYND., GEN. (om. *for*): *for the ministry*, AUTH., RHEM.; *into*

12 with thee: for he is serviceable to me for ministering. But
13 Tychicus I sent to Ephesus. The cloak that I left at
Troas with Carpus, when thou comest, bring *with thee,* and
14 the books, especially the parchments. Alexander the
coppersmith shewed me much ill-treatment: the Lord
15 shall reward him according to his works. Of whom be
thou ware also; for he greatly withstood our words.
16 At my first answer no man stood forward with me, but
all *men* forsook me: may it not be laid to their charge.
17 But the Lord stood by me, and gave me inward strength;
that by me the preaching might be fulfilled, and *that* all
the Gentiles might hear: and I was delivered out of the

seruyce, WICL.; *to the mynistracion*, COV.; *for the m.*, CRAN., BISH.; *in the m.*, COV. Test.

12. *But*] So RHEM., REV.: omitted by COV. (both); *and*, AUTH. and remaining Vv. *I sent*] So REV.: *have I sent*, AUTH. and all the other Vv. (*I haue*, RHEM.), WICL. omits this verse.

13. *And the books*] These words are omitted by AUTH. ed. 1611. *Especially*] So RHEM., REV.: *but especially*, AUTH. and all the remaining Vv. except WICL. (*moste forsothe*).

14. *Shewed me*] So WICL. (*to me*), BISH.: *hath shevved me*, RHEM.; *hath done me*, COV. Test., GEN.; *did me*, AUTH. and remaining Vv. *Much ill-treatment*] *Many euyl thingis* WICL.; *much evil*, AUTH. and all other Vv. *Shall reward*] **Reward*, AUTH.

15. *Greatly*] *Hath greatly*, AUTH., CRAN., BISH., RHEM.; *dyd greatly*, COV. Test.; the rest omit the auxiliary.

16. *Stood forward with*] *Stood with*, AUTH.; *was to*, WICL.; *vvas with*, RHEM.; *stood forward*, REV.; *assissted*, TYND. and remaining Vv. (*dyd...ass.*, COV. Test.),—by no means an inappropriate transl.

May it not be] So REV., and sim., *be it not*, WICL., RHEM.: I pray God *that it may not be*, AUTH. and the remaining Vv. [*it be not*, COV. (both)].

17. *But*] So COV. Test., RHEM., REV.: *ffforsothe*, WICL.; *notwithstanding*, AUTH. and the remaining Vv. The transl. of these latter Vv. is perhaps *slightly* too strong for the simple δέ. *Stood by me*] So COV. (both), REV.: *stood with me*, AUTH.; *stoode to me*, RHEM.; *stode nyg to me*, WICL.; *assisted me*, TYND. and remaining Vv. *Gave me inward str.*] As in 1 Tim. i. 12: *strengthened me*, AUTH. and the other Vv. except WICL., COV. Test., *comfortide me*. *Fulfilled*] (As in ver. 5) So WICL., COV. Test.; *fulf. to the vtmost*, TYND., COV., CRAN., BISH.: *fully known*, AUTH., GEN.; *accomplished*, RHEM.; *fully proclaimed*, REV. As AUTH. and *all* the Vv. have 'by' in connexion with this verb, and as this prep. appears formerly (as indeed not uncommonly at present) to have been used as equivalent to 'by means of,' no change has been made. *The lion's mouth*] So COV. Test.: *the mouth of the Lion*, AUTH. and all the other Vv. (om. first *the*, WICL.); see notes.

lion's mouth. The Lord shall deliver me from every evil 18
work, and shall save me unto His heavenly kingdom: to
whom *be* glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of One- 19
siphorus. Erastus remained at Corinth: but Trophimus 20
I left sick at Miletus. Use diligence to come before 21
winter. Eubulus greeteth thee, and Pudens, and Linus,
and Claudia, and all the brethren. The Lord Jesus Christ 22
be with thy spirit. Grace *be* with you.

18. *The Lord*] **And the Lord*, AUTH. *Shall save me unto*] Sim., *schal make saaf into*, WICL.; *will save me unto*, REV.: *will preserve me unto*, AUTH., GEN., BISH.; *shall kepe me vnto*, TYND., COV. (both), CRAN.; *vvil saue me vnto*, RHEM. Perhaps the very pregnant expression σώζειν εἰς may admit of this literal translation.

20. *Remained*] So RHEM. and COV. Test. (*dyd rem.*): *dwellide*, WICL.; *abode*, AUTH. and remaining Vv. *I left*, &c.] *Have I left at M. sick*, AUTH. *Miletus*] So COV. Test., REV., and AUTH. in Acts xx. 15, 17: *mylite*, WICL.; *Miletum*, AUTH. and remaining Vv.

21. *Use diligence*] *Do thy dil.*, AUTH., CRAN., BISH.; *hiye*, WICL.; *make spede*, TYND., COV., GEN.; *make haist*, COV. Test., RHEM.

22. AUTH. adds **Amen*.

THE EPISTLE TO TITUS.

I. PAUL, a servant of God, and an apostle of Jesus Christ,
for the faith of God's elect and the full knowledge of
2 the truth which *leadeth* unto godliness; upon the hope of
eternal life, which God that cannot lie promised before
3 eternal times, but made manifest in His own seasons His
word in the preaching with which I was entrusted ac-
4 cording to the commandment of our Saviour, God; to
Titus, my true child after the common faith. Grace and
peace from God the father and Christ Jesus our Saviour.

CHAPTER I. 1. *For*] Similarly, *to preache*, TYND., COV.: *according to*, AUTH. and remaining Vv. except WICL., *aftir*. *Full knowledge*] *Acknowledging*, AUTH.; *knowynge*, WICL.; *knowledge*, TYND. and remaining Vv. *Leadeth unto*] So COV.: *is according to*, Cov. Test., GEN., RHEM., REV.; *is after*, AUTH. and remaining Vv.

2. *Upon the*] So TYND., COV.: *in*, AUTH., WICL., REV.; *in y^e*, CRAN., BISH.; *to the*, Cov. Test.; *into the*, RHEM.; *vnder the*, GEN. *Eternal times*] Sim. REV., *times eternal: worldely tymes*, WICL.; *the times of the worlde*, COV. (both); *the secular times*, RHEM.; *the world began*, AUTH. and remaining Vv.

3. *Made manifest*] Sim., *hathe made...manifest*, GEN., BISH.: *hath... manifested*, AUTH., RHEM., REV. (omits *hath*); *schewide*, WICL.; *hath ...sh.*, Cov. Test.; *hath opened*, TYND. and remaining Vv. *His own seasons*] So REV., and sim., *hys seasons*, Cov. Test.: *due times*, AUTH., GEN. (*tyme*), RHEM.; *his tymes*, WICL., COV. (*tyme*); *the tyme apoynted*, TYND., CRAN., BISH. *In* (2)] So WICL., RHEM., REV.: *through*, AUTH. and the remaining Vv. except Cov. Test., *by*. *The preaching*] So GEN.: AUTH. and all other Vv. except REV. omit the article. *With which, &c.*] Very sim. REV. (*wherewith*): *which is committed unto me*, AUTH. and the other Vv. (*which preachynge*, TYND.; *to me*, RHEM.) except WICL., *that is bitaken to me*. *Our Saviour, God*] So WICL., RHEM.: *God our Saviour*, AUTH. and the remaining Vv.; see notes on ch. iii. 4 (*Transl.*).

4. *My true child*] So REV.: *mine own son*, AUTH.; *bilouede sone*, WICL.; *his naturall s.*, TYND., CRAN.; *my naturall s.*, COV., GEN.; *my deare s.*, Cov. Test.; *a natural s.*, BISH.; *my beloued s.*, RHEM.: see notes and reff. on 1 *Tim.* i. 2 (*Transl.*). *Grace*] AUTH. adds **mercy*. *Christ Jesus*] **The Lord J. C.*, AUTH.

For this cause left I thee in Crete, that thou should- 5
est further set in order the things that are wanting, and
ordain elders in every city, as I gave thee directions; if 6
any be under no charge, a husband of one wife, having
BELIEVING children, not accused of dissoluteness, or un-
ruly. For a bishop must be blameless, as *being* God's 7
steward; not selfwilled, not soon angry, not fierce over
wine, no striker, not greedy of base gain; but a lover of 8
hospitality, a lover of goodness, soberminded, righteous,
holy, temperate: holding fast the faithful word according 9
to the teaching, that he may be able both to exhort by
the sound doctrine and to refute the gainsayers.

5. *Further set, &c.*] *Set in order*, AUTH., REV.; *amende*, WICL.; *performe*, TYND., COV.; *refourme*, CRAN., BISH., RHEM.; *redresse*, COV. Test.; *continue to redresse*, GEN.
Gave thee dir.] *Had appointed thee*, AUTH., CRAN., BISH.; *disposide to thee*, WICL.; *apoynted the*, TYND., COV., GEN., RHEM.; *haue ap. the*, COV. Test.; *gave thee charge*, REV.

6. *Under no charge*] *Blameless*, AUTH., COV., CRAN., BISH., REV.; *with outen cryme or greet gilte*, WICL.; *vvithout crime*, RHEM.; *fautelesse*, TYND.; *without blame*, COV. Test.; *vnreproueable*, GEN.
A husband] *The husband*, AUTH. and all the other Vv. except WICL. (omits *a* or *the*). *Believing*] Sim. REV. *that believe*: *faithful*, AUTH. and all the Vv. *Dissoluteness*] *Riot*, AUTH. and all the other Vv. except WICL., *leccherie*.

7. *A bishop*] So AUTH., and all the Vv. except REV., *the bishop*.
As being, &c.] Sim., *as it be commeth the minister of God*, TYND.; *as dispendour of god*, WICL.; *as Gods stewarde*, GEN., REV.; *as the steward of God*, AUTH. and the other Vv.
Not fierce over wine] *Not given to wine*, AUTH., GEN., BISH., RHEM.; *not vynolent* (*that is myche gouen to wiin*), WICL.; *no dronkarde*, TYND.; *not geuen vnto moch wyne*, COV., COV. Test. (*to*), CRAN. (*to*); *no brawler*, REV. *Greedy, &c.*] *Coueytouse of foul wynnynge*, WICL.; *gredye of filthye lucre*, COV. (both), REV.; *couetous of f. l.*, RHEM.; *given to filthy lucre*, AUTH. and remaining Vv.

8. *Goodness*] So TYND., COV., CRAN., GEN., BISH., and sim. REV., *good*; *good men*, AUTH.
Soberminded] So TYND., COV., REV.: *sober*, AUTH. and the remaining Vv. except GEN., *wise*. *Righteous*] So all Vv. except AUTH., WICL., RHEM., REV., *just*: 'righteous' is adopted by AUTH. in 1 Tim. i. 9, 2 Tim. iv. 8.

9. *According to, &c.*] So REV., and similarly, *acc. to doctrine*, GEN.; *whych is acc. to doctr.*, COV. Test., BISH., RHEM.; *that is vp doctr.*, WICL.: *as he hath been taught*, AUTH.; *of doctryne*, TYND., COV., CRAN.
Both...and] So AUTH., BISH., REV.: *also...and*, CRAN., GEN.; the remaining Vv. omit the first καὶ in translation. *Both to exhort by the, &c.*] *By sound doctrine, both to exhort, and to, &c.*, AUTH.; *both to exhort in the sound doctrine*, REV.
Refute] *Convince*, AUTH.; *reproue*,

10 For there are many unruly vain talkers and inward
11 deceivers, specially they of the circumcision: whose
mouths must be stopped, seeing they overthrow whole
houses, teaching things which they should not, for the
12 sake of base gain. One of themselves, *even* a prophet
of their own, said, The Cretans *are* alway liars, evil
13 beasts, slothful bellies. This witness is true. For which
cause refute them sharply, in order that they may be
14 sound in the faith; not giving heed to Jewish fables and
commandments of men that turn themselves away from
the truth.

WICL., RHEM.; *convict*, REV.; *improve*, TYND. and remaining Vv.

10. *Unruly*] AUTH., and all Vv. except Cov. Test. and RHEM. (add *and*), and REV. (adds *men*); comp. however Scholef. *Hints*, p. 125. *Vain talkers*] So AUTH., GEN., BISH., REV.; *talkers of vanite*, TYND., COV., CRAN.: *veyne spekers*, WICL., RHEM.; *v. ianglers*, Cov. Test. 'Vain babblers' would have been more in conformity with the translation of 1 Tim. i. 6, but a change is scarcely necessary. *Inward deceivers*] Similarly, TYND., COV., CRAN., GEN., BISH., *disceavers of myndes: deceivers*, AUTH., WICL., Cov. Test., REV.; *seducers*, RHEM.

11. *Seeing they*] *The whiche*, WICL.: *who*, AUTH. and sim. all other Vv. *Overthrow*] So REV.; *pervert*, TYND., COV., CRAN.: *subvert*, AUTH. and the remaining Vv. It seems desirable to preserve the more exact translation of οἵτινες, and the simpler transl. of ἀνατρέπουσιν adopted by AUTH. in 2 Tim. ii. 18. *They should not*] *They ought not*, AUTH. and all the Vv. except WICL., *it bihoueth not*. *For the sake*, &c.] *For filthy lucre's sake*, AUTH., GEN., BISH. (*lucre*), REV.; *for grace of foul wynnynge*, WICL.; *because of filthy lucre*, TYND., COV. (both), CRAN.; *for f. l.*, RHEM.

12. *Cretans*] *Cretians*, AUTH. *Slothful*] So RHEM.: *slow*, AUTH. and all the remaining Vv.

13. *For which cause*] So REV., and similarly, *for what c.*, WICL.; *for the vvhich c.*, RHEM.: *wherefore*, AUTH. and the remaining Vv. *Refute*] *Rebuke*, AUTH. and all the other Vv. except WICL., *blame*; REV., *reprove*. *In order that*] *That*, AUTH. and all the other Vv.

14. *That turn themselves away from*] Similarly, *which turne them awaye from*, COV.; *turnynge hem aweye fro*, WICL.; *auerting them selues from*, RHEM.: *that turn from*, AUTH., TYND., GEN.; *that turne awaye*, CRAN.; *who turn away from*, REV. The translation, owing to the absence of the article, is not critically exact (see notes); a second participle however, as in Cov. Test., BISH., *turnyng from*, and WICL., RHEM. (see above), is here so awkward, that in this particular case we may perhaps acquiesce in the insertion of the relative. If there be any truth in the distinction between 'that' and 'which' alluded to in the notes *on Eph.* i. 23 (*Transl.*), the substitution of 'who' (Conyb.) for 'that' is far from an improvement.

For the pure all things *are* pure: but for them that 15
are defiled and unbelieving *there is* nothing pure; but
both their mind and their conscience have been defiled.
They profess that they know God; but in their works 16
they deny *Him*, being abominable, and disobedient, and
unto every good work reprobate.

But do THOU speak the things which become the II.
sound doctrine: that the aged men be sober, grave, dis- 2
creet, sound in faith, in love, in patience. The aged 3
women likewise, that in demeanour they beseem holiness,
not *being* slanderers, not enslaved to much wine, teachers
of good things; that they may school the young women 4

15. *For* (bis)] *Unto* (bis), AUTH. and all the other Vv. (*to* [bis], WICL., RHEM., REV.; *vnto...to*, COV.). *There is*] So COV.: *is*, AUTH. and the remaining Vv. except REV., *nothing is*. *Both...and*] So COV., RHEM., REV.: *and...and*, WICL.; *even ...and*, AUTH. and the remaining Vv. except COV. Test. which omits the first καί. *Their conscience*] So REV.: AUTH. and all the other Vv. omit *their*, but the clause is translated differently by TYND., *even the very myndes and consciences of them*, and CRAN., BISH., *euen the mynde and conscience of them*. *Have been*] *Is*, AUTH., COV., CRAN., BISH.; *be*, WICL.; *are*, TYND. and remaining Vv.

16. *Their works*] So RHEM., REV.: *works*, AUTH., GEN., BISH.; *dedis*, WICL.; *the dedes*, TYND., COV. (both), CRAN.

CHAPTER II. 1. *Do thou speak*] So RHEM.: *thou...sp.*, WICL.; *speak thou*, AUTH. and all other Vv. *The sound*] So REV.: *sound*, AUTH., RHEM.; *holsum* (no art.), WICL. and remaining Vv.

2. *Discreet*] So TYND., COV., CRAN., GEN.: *temperate*, AUTH.; *prudent*, WICL.; *wyse*, COV. Test., RHEM.; *sober*, BISH., giving *watchyng* for νηφαλίους. The usual translation 'soberminded' (so REV.) would perhaps here tend to imply a limitation of the preceding νηφαλίους to 'sober' in the primary sense, which the present context does not seem to involve; *contrast* 1 Tim. iii. 2, and see notes on that passage. *Love*] So all Vv. except AUTH., *charity*; see notes on 1 *Tim.* i. 5 (*Transl.*).

3. *That in demeanour, &c.*] Sim. REV., *be reverent in demeanour: that* they be *in behaviour as becometh holiness*, AUTH. and sim. GEN., BISH. (*in suche beh.*); *in holy habite*, WICL.; *that they be in soche rayment as becommeth h.*, TYND., CRAN.; *that they shewe them selues as it becommeth h.*, COV.; *that they vse holy apparell*, COV. Test.; *in holy attire*, RHEM. *Not being*] So COV. Test., CRAN.: *not*, AUTH. *Slanderers*] So REV., and AUTH. in 1 Tim. iii. 11: *bacbiters* (*or seyinge false blame on other men*), WICL.; *il speakers*, RHEM.; *false accusers*, AUTH. and remaining Vv. *Enslaved*] So REV.: *seruynge*, WICL.; *given*, AUTH. and the other Vv.

4. *School*] *Teach......to be sober*, AUTH.; *teche prudence*, WICL.; *make ...sobremynded*, TYND., CRAN., BISH.;

to be loving to their husbands, loving to their children,
5 soberminded, chaste, workers at home, good, submitting
themselves to their own husbands, that the word of God
be not blasphemed.
6 The younger men likewise exhort to be soberminded.
7 In all respects shewing thyself a pattern of good works;
8 in thy doctrine *shewing* uncorruptness, gravity, sound
discourse that cannot be condemned, that he that is of the
contrary part may be ashamed, having no evil thing to
9 say of us. *Exhort* bond-servants to submit themselves to
their own masters, in all things to be well pleasing *to*
10 *them*, not gainsaying, not purloining, but shewing forth
all good fidelity; that they may adorn the doctrine of our
Saviour God in all things.

enfourme...to be sober mynded, Cov.; *instruct...to be sobre minded*, Gen.; *teach vvisedom*, Rhem.; *train*, Rev. *To be loving, &c*] *To love their husbands, to love their children*, Auth. and sim. the other Vv. Change made to preserve the sequence of adjectives.

5. *Sober-minded*] So Rev.: to be *discreet*, Auth., Tynd., Cov., Cran., Bish.; *thei prudent*, Wicl.; *to be wyse*, Cov. Test., Rhem. (om. *to be*); that thei be *discrete*, Gen. *Workers at home*] **Keepers at home*, Auth. *Submitting themselves*] (So Auth. in Eph. v. 21) *Obedient*, Auth. and all Vv. except Wicl., Gen., Rhem., *suget;* Rev. *being in subjection to*.

6. *The younger*] So Rev.; *young*, Auth. and all Vv. except Cov. (both), *the yonge*.

7. *In all respects*] *In all things*, Auth. and the other Vv. except Tynd., Cov. (*thinge*), Gen., *above all thynges*. *Thy doctrine*] So Rev., and similarly, *y*[e] *doctr.*, Cran., Bish.: *doctrine*, Auth., Rhem.; *techynge*, Wicl.; *learnynge*, Cov. Test. *Gravity*] Auth. adds * *sincerity*.

8. *Discourse*] *Speech*, Auth., Rev.; all the other Vv., *word*. A translation should be chosen which will not limit λόγον too much to 'speech' in private life: see notes. *Us*] * *You*, Auth.

9. *Bond-servants*] As in Eph. vi. 5: *servants*, Auth. and all the other Vv. *Submit themselves*] As in ver. 5: *be obedient*, Auth.; *be in subjection*, Rev. *In all things*, &c.] Sim. Rev.: *and to please* them *well in all things*, Auth., and, omitting *well*, Cov. Test. (om. *and*), Cran., Gen. (om. *to*), Bish.; *in alle thingis plesynge*, Wicl., Rhem.; *and to please in all thynges*, Tynd., Cov. (om. *and*). *Gainsaying*] So Wicl. (*agens.*), Rhem., Rev., and Auth. Marg.: *answering again*, Auth. and the other Vv.

10. *Shewing forth*] *That they shewe*, Tynd., Cran., Gen.; *to shewe*, Cov.; *shewing*, Auth. and remaining Vv. *Our Saviour God*] So Tynd., Rhem.: *God our Saviour*, Auth. and remaining Vv.

For the grace of God hath appeared bringing salva- 11
tion to all men, disciplining us to the intent that having 12
denied ungodliness and worldly lusts we should live
soberly, righteously, and godly, in the present world;
looking for the blessed hope and appearing of the glory 13
of our great God and Saviour Jesus Christ; who gave 14
HIMSELF for us, that He might ransom us from all ini-
quity, and purify to Himself a peculiar people, zealous of
good works. These things speak, and exhort, and reprove 15
with all authority. Let no man despise thee.

Put them in mind to submit themselves to rulers, III.
to authorities; to be obedient, to be ready to every

11. *Bringing*] **That bringeth*, AUTH. *Salv. to all men*] So REV., AUTH. Marg., and (*vnto*) TYND., COV., CRAN., GEN., and similarly, as to connexion, BISH.: *hath app. to all men*, AUTH. The slight inversion of clauses in the text is made both to preserve the connexion of σωτήριος with πᾶσιν ἀνθρ., and also to leave ἐπεφάνη as much as possible in the prominent position it occupies in the original.

12. *Disciplining*] *Teaching*, AUTH., WICL., COV. Test., BISH.; *and teacheth*, TYND., COV., CRAN., GEN.; *instructing*, RHEM., REV. 'Teaching by discipline' would be perhaps a more easy translation (comp. 1 Tim. i. 20); the verb however is occasionally used absolutely (as here) by some of our older writers, *e.g.* Shakspeare and Milton. *To the intent*, &c.] *That denying*, AUTH., COV. Test., BISH., RHEM.; *that...forsakynge*, WICL.; *that we shuld denye... and*, TYND., COV., CRAN., GEN. *The present*] *This present*, AUTH. and the other Vv. except WICL., COV. (both), RHEM., *this*.

13. *The blessed*] So WICL., COV. Test., GEN., RHEM., REV.: *that blessed*, AUTH. and the remaining Vv. *Appearing of*, &c.] So COV., CRAN., GEN., BISH., REV.; *the comynge of the glorie*, WICL., COV. Test.; *aduent of the gl.*, RHEM.: *the glorious appearing*, AUTH., TYND. (om. *the*). It is noticeable that our older Vv. (except TYND.) have all avoided a doubtful interpretation of the gen., into which even accurate scholars like Green (*Gramm.* p. 215) have allowed themselves to be betrayed. *Our*] So REV.: *the*, AUTH. and all Vv. except WICL. which omits it. *And Saviour*] So REV.: *and our S.*, AUTH., WICL., COV. Test., BISH., RHEM.; *and of oure s.*, TYND., COV. (but no preceding comma), CRAN., GEN.

14. *Ransom*] *Redeem*, AUTH. and the other Vv. except WICL., *agen bie*.

15. *Reprove*] So REV.: *rebuke*, AUTH. and all Vv. except WICL., *argue* (*or proue*).

CHAPTER III. 1. *Submit themselves*] So TYND., COV., CRAN.: *be obediente*, COV. Test.; *be in subjection to*, REV.; *be subject*, AUTH. and remaining Vv. *To rulers, to auth.*] So REV.: *to Principalities *and Powers*, AUTH., GEN. (*the Pr.*); *to prynces & powers*, WICL., COV. Test. (*vnto*); *to rule and power*, TYND., CRAN., BISH., *vnto Prynces*

2 good work, to speak evil of no man, to be averse to con-
tention, forbearing, shewing forth all meekness unto
3 all men. For we WERE once ourselves also foolish, dis-
obedient, going astray, serving divers lusts and plea-
sures, living in malice and envy, hateful, hating one
4 another. But when the kindness and the love toward
5 man of our Saviour God appeared, not by works of righte-
ousness which WE did, but after His mercy He saved us,
by the laver of regeneration and renewing of the Holy
6 Ghost; which He poured out upon us richly through
7 Jesus Christ our Saviour; that being justified by His

and to the hyer auctorite, Cov.; *to Princes and Potestates*, Rhem. The occasional use of the term 'principalities' in Auth. with reference to orders of angels makes a change desirable. *Be obedient*] So Gen., Rev.: *obey magistrates*, Auth., Bish.

2. *Averse to contention*] *No brawlers*, Auth.; *not litigious* (*or ful of chydynge*), Wicl.; *no fyghters*, Tynd., Cran., Gen., Bish.; *no stryuers*, Cov. (both); *not...litigious*, Rhem.; *not to be contentious*, Rev. *Forbearing*] But *gentle*, Auth., Cran., Bish., Rev. (omits *but*, and inserts *to be*); *but temperaunt* (*or pacient*), Wicl.; *but softe*, Tynd., Cov. (both), Gen. *Shewing forth*] As in 1 Tim. i. 16, al.: *shewing*, Auth. and all Vv.

3. *Were once ourselves also*] *Ourselves also were sometimes*, Auth.; and so, as to the position of ποτε in translation, all Vv. *Going astray*] So Cov. Test.: *errynge*, Wicl., Rhem.; *in erroure*, Cov.; *deceived*, Auth. and remaining Vv. *Hating*] So all Vv. except Auth., Gen., and *hating*.

4. *When*] So Cov. Test., Gen., Rhem., Rev.: *after that*, Auth. and remaining Vv. except Wicl. which omits it. *The love toward man, &c.*] So, as to order, Rhem.: *love of God our Saviour toward man*, Auth., Gen.; *kindness of God our Saviour, and his love toward man*, Rev. *Our Saviour God*] So the other Vv. except Auth., Wicl., Cov., Gen., Rev., *God our Saviour*.

5. *Did*] So Wicl., Rhem., Rev. and sim. Tynd., Cov., Cran., *wrought*: *have done*, Auth., Cov. Test.; *had done*, Gen. *After*] So Wicl., Cov.: *of*, Tynd.; *according to*, Auth. and remaining Vv. *Laver*] So Rhem.: *washing*, Auth., Gen., Rev.; *waschynge* (*or baptym*), Wicl.; *fountayne*, Tynd. and remaining Vv. The comma after παλινγεν. of Auth., Tynd., Cov., Cran., Gen., is not found in Wicl., Cov. Test., Bish., Rhem., Rev.

6. *Poured out upon*] So Rev.: *sched oute into*, Wicl.; *hath poured forth vpon*, Cov. Test., Rhem. (om. *forth*); *shed on*, Auth. and the other Vv. *Richly*] So Bish., Rev., Auth. Marg.: *plenteuously*, Wicl.; *plentyfully*, Cov. Test.; *abundantly*, Auth. and remaining Vv.

grace, we should become heirs of eternal life, according
to hope.
Faithful *is* the saying, and about these things I desire 8
that thou make asseveration, to the intent that they which
have believed God may be careful to practise good works.
These things are good and profitable unto men. But 9
avoid foolish questions, and genealogies, and strifes, and
contentions about the law; for they are unprofitable and
vain. A man that is an heretick, after a first and second 10
admonition, shun; knowing that he that is such is per- 11
verted, and sinneth being self-condemned.

7. *Become*] *Be made*, AUTH., REV. *Heirs of, &c.*] So TYND. (*thorowe h.*), COV., COV. Test. (*euerlastynge*): *heirs according to the hope of et. l.*, AUTH., CRAN., GEN., BISH., REV.; *eyres aftir hope of euerlastynge l.*, WICL.; *heires acc. to hope of life euerl.*, RHEM.

8. *Faithful is the saying*] So REV.: this is *a faithful saying*, AUTH., BISH.; *a trewe worde*, WICL.; *this is a true sayinge*, TYND., COV. (both), CRAN., GEN. (COV. Test. adds, *it is a faythfull worde*); *it is a f. saying*, RHEM. *About these*] *Of th.*, WICL. and all the other Vv. except AUTH., GEN., *these; concerning these*, REV. *Desire*] *Wolde*, TYND., COV. (both): *will*, AUTH. and remaining Vv. *Make asseveration*] *Affirm constantly*, AUTH.; *conferme other men*, WICL.; *certifie*, TYND., CRAN.; *speake earnestly*, COV.; *strengthen them*, COV. Test.; *affirme*, GEN.; *confirme*, BISH.; *auouch earnestly*, RHEM.; *affirm confidently*, REV. *To the intent that*] Sim. REV., *to the end that*: *that*, AUTH. and all the remaining Vv.: the addition in the text seems necessary to obviate misconception of the meaning. *God*] So WICL. (*to g.*), TYND., REV.: *in God*, AUTH. and remaining Vv. *May*] So REV.: *might*, AUTH. *Practise*] *Maintain*, AUTH., REV.; *be bifore in*, WICL.; *go forwarde in*, TYND., CRAN.; *excell in*, COV. (both), RHEM.; *shewe forthe*, GEN., BISH. *Are good*] So AUTH., REV., but observe that in *Rec.* the reading is τὰ καλὰ κ.τ.λ., which should have been translated 'are the things which are good;' comp. Scholef. *Hints*, p. 128.

9. *Strifes, and contentions*] *Contentions, and strivings*, AUTH.; *strifes*, and *fightings*, REV. All the Vv. except TYND., COV., place a comma after ἔρεις.

10. *A first*] So REV.: *the first*, AUTH. *Shun*] So WICL.: *eschue*, COV. Test.; *reject*, AUTH., GEN.; *refuse*, REV.; *avoyde*, TYND. and remaining Vv. The translation of AUTH., though lexically tenable, appears stronger than the use of παραιτεῖσθαι in these Epp. will fully warrant. The transl. 'refuse,' 1 Tim. v. 11 (AUTH.), is open to this objection, that the context affords no clue to the character of the refusal; the meaning is simply 'have nothing to do with,' 'monere desine;' see notes *in loc.*

11. *Perverted*] So TYND., COV. (both), CRAN., GEN., REV.: *subverted*, AUTH. and remaining Vv. *Self-condemned*] So REV.: *condemned of himself*, AUTH., BISH. (*dampned*);

12 When I shall send Artemas unto thee, or Tychicus, use
diligence to come unto me to Nicopolis: for there I have
13 determined to winter. Forward zealously on their jour-
ney Zenas the lawyer and Apollos, that nothing be want-
14 ing to them. And let ours also learn to practise good
works for necessary wants, that they be not unfruitful.
15 All that are with me salute thee. Salute them that
love us in the faith.

Grace *be* with you all.

dampnyde by his owne doom, WICL.; *d. by his awne iudgement*, TYND., COV., and COV. Test., RHEM. (both giving *cond.*); *d. by hym selfe*, CRAN.; *d. of his owne self*, GEN.

12. *Shall send*] So AUTH. and all Vv. except COV. Test., *send*. The translation 'shall have sent,' though perhaps critically exact, appears to have been very rarely adopted by our Translators (comp. Matth. xxi. 40, Mark viii. 38, John iv. 25, xvi. 13, Acts xxiii. 35, Rom. xi. 27, 1 Cor. xvi. 3), and except where strict accuracy may be required, or where an idiomatic turn (as in 1 Tim. v. 11) adds force and perspicuity, is best avoided, as not fully in accordance with our usual mode of expression. *Use diligence*] Sim. REV., *give diligence: hiye thou*, WICL.; *make spede*, COV.; *make haist*, COV. Test.; *hasten*, RHEM.; *be diligent*, AUTH. and remaining Vv. *There I have det.*] So RHEM., REV.; sim. *there haue I purposed*, COV. Test.: *I have determined there*, AUTH. and the remaining Vv. except WICL., *I haue purposide for to dwelle in wynter there*.

13. *Forward zealously*, &c.] *Bisily sende bifore*, WICL.; *sende...diligently afore*, COV. Test.; *set forvvard...carefully*, RHEM.; *set forward...diligently*, REV.; *bring...on their journey diligently*, AUTH. and remaining Vv.

14. *Ours*] So AUTH. and all Vv. except WICL., RHEM., *oure men*; REV., *our people*. *Practise*] *Maintain*, AUTH., REV.; *be bifore in*, WICL.; *shewe forthe*, GEN.; *excell in*, TYND. and the other Vv. *For necessary wants*] *For necessary uses*, AUTH. and the other Vv. (*and n.*, WICL.; *vnto*, COV. Test.; *to*, BISH.; RHEM.) except TYND., COV., CRAN., *as farforth, as nede requyreth*.

15. *Salute...Salute*] So COV. Test., RHEM., REV.: *greten...grete*, WICL.; *salute...Greet*, AUTH. and remaining Vv. As the same word (ἀσπάζεσθαι) is used in both cases, a change of rendering seems scarcely desirable. *All*] AUTH. adds **Amen*.

THE END.

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